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EXECUTION OF JAMES DE MOLAY
At Paris, March 11, 1314

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NEW — REVISED — ENLARGED

Mackey's
History of Freemasonry

BY

ROBERT INGHAM CLEGG, 33°

WITH THE CO-OPERATION OF MANY
EMINENT AUTHORITIES
INCLUDING

WILLIAM JAMES HUGHAN
PAST SENIOR GRAND DEACON, GRAND LODGE OF ENGLAND;
PAST SENIOR GRAND WARDEN, EGYPT;
PAST SENIOR GRAND WARDEN, IOWA, ETC.

And ye shall know the truth, and the truth shall make you free.

The Gospel according to
SAINT JOHN, VIII. 32

Without knowledge there can be no sure progress. CHARLES SUMNER

✠

VOLUME FIVE

THE MASONIC HISTORY COMPANY
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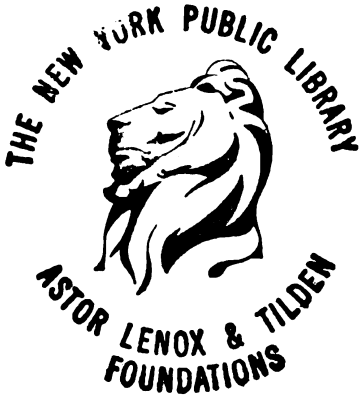
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CHAPTER NINETY-THREE

THE INTRODUCTION OF ROYAL ARCH MASONRY INTO AMERICA



HE Royal Arch Degree was brought into the North American Colonies not very long after its adoption in England.

The Grand Lodge of "Antients" granted its first Warrant for a Lodge in the Colonies in the year 1758.[1] In the same year, as will be seen hereafter, a Chapter connected with an Atholl Lodge was established. This alone would prove, if such proof were necessary, that the Royal Arch Masonry of Pennsylvania was derived from the "Grand Lodge of England, according to the Old Constitutions," and that the degree which was then worked was what is commonly known as Dermott's Royal Arch.

Of course, the degree must have been conferred in a Chapter working under a Master's Warrant, as at that time no Grand Chapter had been organized.

The Grand Lodge of "Antients" had always granted this privilege to its Lodges, and it was maintained up to the early years of the 19th century by several of the American Lodges. Thus as late as January, 1803, Orange Lodge of "Antient" York Masons, an Atholl Lodge in Charleston, S. C., granted the privilege of its Warrant "for the use of the Royal Arch Chapter of South Carolina." [2]

A Royal Arch Chapter was held in Philadelphia in the year 1758. The author of the *Historical View* prefixed to the Pennsylvania *Ahiman Rezon*, says that it was held "anterior" to that year. This is manifestly an error, as the date of the Warrant of

[1] Gould's "Register of the Atholl Lodges," p. 16. But it is well to note "The earliest record of an American Lodge held under an English Warrant is the one in Boston that appears in the engraved lists of 1735, having been constituted August 31, 1733," as pointed out by Bro. Julius F. Sachse in "Old Masonic Lodges of Pennsylvania," Philadelphia, 1912, p. 15.

[2] "Historical Sketch of Orange Lodge." See Mackey's "History of Freemasonry in South Carolina," p. 471.

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the first Lodge of the "Antients" in that city, and indeed in the country, was June 7, 1758, and it is evident that no Chapter could have preceded the Lodge in date of birth, as the former derived its authority from the latter, and worked under its Warrant.

The author of the *Historical View*, which has just been referred to, stated that it worked under the Master's Warrant of Lodge No. 3, and that it was recognized by and had communion with a military Chapter working under a Warrant No. 351 granted by the Grand Lodge of England, meaning, as the context clearly shows, the Atholl Grand Lodge or the Grand Lodge of the "Antients." [1]

There can be no doubt of the truth of the statement that a Chapter of Royal Arch Masons was established in Philadelphia about the year 1758 and that it worked under the Master's Warrant of Lodge No. 3. Bro. Clifford MacCalla, who is an authority on the early history of Freemasonry in Pennsylvania, says that the Minutes of this Chapter, which he designates as Jerusalem Chapter No. 3, are in existence as far back as 1767, and that they mention prior Minutes.[2]

But it is not easy to reconcile the statement that it held communion with a Military Lodge, No. 351, granted by the Atholl Grand Lodge, with the facts of history.

Up to the year 1756 the Atholl Grand Lodge had granted only two Military Warrants, numbered 41 and 52, one in 1755 and the other in 1756. In fact, at the end of the year 1757 the numbers on the roll of that Grand Lodge as accurately arranged by Bro. Gould amounted to only 68.[3]

There was a Military Warrant numbered 351, but it was not granted until October, 1810.[4]

Indeed, No. 351 is too high for the year 1758 roll of either of the Grand Lodges of England, or of those of Ireland or Scotland. Even in England, the oldest of the four bodies, the numbers had not at that early period gone far into the two hundreds.

[1] "Ahiman Rezon of Pennsylvania," edition of 1825, p. 79.

[2] "Philadelphia, the Mother City of Freemasonry in America," p. 99.

[3] Gould's "Atholl Lodges," p. 16.

[4] Gould's "Atholl Lodges," p. 102. By a typographical error the number is printed 361 instead of 351.

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What then was this Military Lodge, numbered as 351, at a time when no such numbers could have been reached by the existing registrations, and what was this Lodge No. 3 on the Pennsylvania roll which held communion with it, and both of which were thus engaged in the practice of the Royal Arch Degree in America?

Bro. MacCalla, referring to the Military Lodges in Pennsylvania, during and before the war of the Revolution, says that "Lodge No. 18 was in the 17th Regiment British Army." Now in the first official list of the Atholl Lodges given in the *Ahiman Rezon* for 1807, we find "18, 17th Regiment of Foot," as the third of the Military Lodges. No date is given for its Warrant, but from its position in the list we may presume that it was one of the oldest Lodges. Gould says it was originally warranted as No. 237, and he gives the original 18 as having been constituted as a civil Lodge at London in 1753. This Lodge becoming extinct, the number seems by a system of registration peculiar to the Atholl Freemasons to have been taken up by the Military Lodge instead of its original number, 237.

Again this Military Lodge No. 18 makes its appearance in another official quarter.

C. Downes, Past Master of Lodge No. 141, on the Registry of the Ireland (published at Dublin in 1804) Lists of Lodges "according to the 'Old Constitutions' of the Kingdom of Great Britain, and also of America, the East and the West Indies, &c." Downes was the printer to the Grand Lodge of Ireland and with its permission had edited the Irish *Ahiman Rezon*. His Lists are therefore possessed of some official authority.

In his List of Military Lodges he also gives Lodge No. 18, in the 17th Regiment, as third Lodge in order of sequence as having been warranted by the Atholl Grand Lodge of England.

But he also gives a List of the Lodges which had been warranted up to the year 1804, amounting to 65. How many of these had been discontinued, and what was the date of any of their Warrants, we can not learn from the List, which gives only the numbers and places and times of meeting.[1]

[1] In an article on "Military Lodges," published by Bro. Gould in the "Freemasons' Chronicle," and copied into the "Keystone" (July 31, 1880), he finds, after much research, difficulty in "disentangling the history of Lodge No. 18." But since that date further investigation has cleared up the situation as we shall later on explain to the reader.

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The 8th Pennsylvania Lodge in Downes' List is marked as "No. 18, British 17th Regiment of Foot." The coincidence here apparent would indicate that this was the same Lodge as that marked in Downes', Harper's, and Gould's Lists of Military Lodges warranted by the Atholl Grand Lodge of England. By what process it changed its obedience from its Mother Grand Lodge to the Grand Lodge of Pennsylvania, Downes does not inform us.

Volume 121 in the Archives of the Grand Lodge of Pennsylvania gives us in manuscript an extract from the original Minutes of Lodge No. 18 telling that a Warrant under date of August 26, 1775, was issued to certain brethren to be officers "of and in a Lodge of 'Antient' York Masons to be thereafter held in the Town of Dover, in the Territories of the said Province, by the number 18," etc.

This Lodge, as Bro. Sachse says in his *Old Masonic Lodges of Pennsylvania*, page 368, "was an active patriotic Masonic body during the Revolution, most all of its members, during that period, serving in the cause of freedom."

For this reason it becomes all the more a curious coincidence that the troops from Delaware captured at the battle of Princeton the original Warrant (which Union Lodge, No. 5, Middletown, Delaware, now possesses) of the Brethren in the 17th Regiment of Foot, a military body quartered in Philadelphia during the British occupation, September 27, 1777, to June 18, 1778.

The Regiment also came to grief in the attack upon Stony Point, July 16, 1779, when among the captured baggage was found the Warrant and Regalia of the Lodge. General Samuel H. Parsons, the successor of General Israel Putnam, and a member of American Union Lodge, at once sent back the Warrant with the following letter:

"Brethren: When the ambition of monarchs or jarring interest of contending States, call forth their subjects to war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation; and however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional zeal apart) ought to promote the happiness and advance the weal of each other. Accept, therefore, at the hands of a Brother, the Constitution of the Lodge Unity, No. 18, to be held

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in the 17th British Regiment, which your late misfortunes have put in my power to restore to you."

In a letter to the Grand Lodge of Pennsylvania under date of March 28, 1786, the Master and Wardens of Unity Lodge mention the above communication from General Parsons thus:

"We have further to request you should do us the honor of Communicating to Our Worthy friend and Brother General Parsons, the high sense we have of His Unexampled Goodness, in restoring to us our Warrant which happy for us fell into his hands, we likewise beg leave to return the General Our Grateful and sincere thanks for the very Polite Letter Accompanying the Same. His Generous Sentiments shall ever be Remembered by every Brother of No. 18 with the Gratitude due to such Benevolence of heart."

However, this Warrant was not the original one which was issued to the Regimental Lodge. As early as 1748 a Warrant was issued to the Brethren by the Grand Lodge of Ireland, the Regiment being then at Minorca, an island in the Mediterranean Sea, and the Lodge being given the No. 136 on the Irish Register. The Regiment took part in the siege of Louisburg and the Military Lodge is shown by Bro. John Ross Robertson in his *History of Freemasonry in Canada*, volume I, page 169, to have been active at Montreal while in garrison there in 1760. Returning to England, the Irish Warrant having been lost through the "Hazardous Enterprises in which they had been engaged" the Brethren applied for a Warrant from the Grand Lodge of Scotland which was granted on November 12, 1771, the Lodge being given the name of "Unity" and numbered 169 on the Scottish Registry. This is the Warrant now in the possession of Union Lodge at Middletown, Delaware, and is credited with being the only original Masonic Military Lodge Warrant from any British Regiment serving in the American Revolution.

Some months later, September, 1777, being then stationed at Philadelphia during its British occupation the Brethren of Unity Lodge in the 17th Regiment of Foot having no Warrant sought one from the Grand Lodge of Pennsylvania and obtained it under the No. 18 from the Provincial Grand Lodge, that body then being under Tory control. An instance of the stress of these troublous times is that the Grand Lodge strangely overlooked that the

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number had already been given to the Lodge at Dover in 1775. The Warrant also erred in crediting the Regimental Lodge as being on the Registry of England. That the whole thing was even then deemed irregular may perhaps be inferred by the fact that no entry of the issue of this Warrant is to be found upon any books of the Grand Lodge of Pennsylvania.

"Royal Arch Lodge, No. 3, was the especial favorite of the British Brethren, as a number of the prominent members of that Lodge were pronounced Tories." Thus Bro. Sachse on page 365 of the *Old Lodges of Pennsylvania;* and he further states that the Warrant of the Provincial Grand Lodge was in the possession of that body, No. 3, "and upon one occasion, in the absence of both the Grand Master and his Deputy who had left the City or refused to countenance the proceedings, they resolved themselves into a Grand Lodge, the two Grand Wardens being present." Of some such communication we may not unfairly believe that the Warrant was given in answer to the plea of the visiting Brethren of the British Regiment.

We have an authentic record that in 1767 there had been and was a Military Lodge in an Irish Regiment stationed at Philadelphia.

The records of Lodge No. 3, which have been copied in the *Early History and Constitution of the Grand Lodge of Pennsylvania,*[1] contain the following item:

"Dec. 9, 1767. The majority of (the) Body was of opinion that it would not be proper to admit Bro. Hoodless a member of this or to enter, pass, or raise any person belonging to the army, in this Lodge, as there is a lawful warranted Body of good and able Masons in the Royal Irish Regiment." [2]

So much for the Military Lodge said to have introduced Royal Arch Masonry into the American Colonies, and through whose means the degree was first conferred in Lodge No. 3.

Our next inquiry must be directed to the character and position of this Lodge.

The Lists of the Atholl Lodges show that the Grand Lodge of the Antients granted a Warrant for a Lodge at Philadelphia in

[1] Compiled and published by authority of the Grand Lodge, 1777.

[2] "Early History," etc., p. 11. The "Royal Irish Regiment" afterwards became the 18th on the Muster Roll of the British army. See Debrett's "British Imperial Calendar for 1819," p. 137.

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the year 1758. On the Pennsylvania roll this Lodge was known as No. 2, but in Gould's List it is marked as "No. 69, Philadelphia, 7 June 1758." On June 13, 1761, the Grand Lodge of Antients granted a Warrant for another Lodge, which Gould records as "89, No. 1 Philadelphia." This Warrant was, however, lost and another one was issued on June 20, 1764.

From the date of this Warrant the organization of the Provincial Grand Lodge of Pennsylvania is reckoned.

Why the Lodge warranted in 1758 should be known as No. 2, while that warranted three years afterward should be designated as No. 1, can be accounted for in only one way, according to Bro. Mackey. He says there was most probably a Deputation accompanying the Warrant for No. 2, which Deputation must have organized a Provincial Grand Lodge which took the No. 1. The *Ahiman Rezon of Pennsylvania*, for 1825, referring to Lodge No. 2, says that "the patents to Provincial Grand Masters were usually in force for one year, at the expiration of which, if a Grand Lodge was formed, it elected its Grand Master, Wardens, Secretary and Treasurer. . . . If no Grand Lodge was constituted upon a patent, it expired, and another patent was issued as occasion required." [1]

The writer then concludes that "it is probable that no Grand Lodge had been organized upon the first patent issued for Pennsylvania since a second was issued on June 20, 1764, by the Grand Lodge of England to William Ball, Esqr., and others authorizing them to form and hold a Grand Lodge for the then Province." [2]

This conjecture is very plausible. The Deputation which accompanied the Warrant for No. 69 in Philadelphia may have been intended for a Provincial body, which was not, however, completely organized, but which nevertheless took the No. 1, while the Lodge which on the Registry of the Atholl Grand Lodge of England bore the No. 69 was changed on the Pennsylvania roll to No. 2. The Provincial Deputation which had been appointed in 1758 not having completely fulfilled its functions by the permanent establishment of a Provincial Grand Lodge, another Warrant for that purpose was issued in 1761, and that having been lost on the way, a second was issued in 1764, and the Pro-

[1] "Ahiman Rezon of Pennsylvania," for 1825, p. 67.

[2] "Ahiman Rezon of Pennsylvania," for 1825, p. 68.

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vincial Grand Lodge was formed. In fact this must have been merely a continuation of the first Lodge or Deputation, and the Lodge No. 69, which had been originally made into No. 2, retained that number, and, excepting the Provincial Grand Lodge, we find no No. 1 on the Registry of Pennsylvania.

But though this Deputation of 1758 did not formally and permanently organize a Provincial Grand Lodge, or if it did, has left no record of the transaction, it performed the functions of one by warranting another Lodge, which received the No. 3.

Of this fact we have the following evidence: When the Grand Lodge of Antients granted its Warrant for a Lodge in 1758, no further notice of Pennsylvania was taken by it until it granted the Warrant numbered 89 on its Register in 1761, which being lost was replaced by another of the same tenor issued in 1764, and which Gould calls No. 1, at Philadelphia.

Between 1758 and 1764 it granted no more Warrants for the establishment of Lodges in Pennsylvania, nor did it ever afterward do so. With the exception of the Warrant issued at first in 1761 and renewed or rather replaced in 1764, Freemasonry in Pennsylvania appears, from the year 1758, to have been controlled solely by some authority within the Province, and from that authority Lodge No. 3 must have received its Warrant.

The first act of the Provincial Deputation, or Provincial Grand Lodge, or whatever may have been the character and designation of the authority existing in Philadelphia in the year 1758, was to grant a Warrant for the establishment of another Lodge as No. 3.

There is no record extant of this Warrant, but the author of the *Early History of the Grand Lodge of Pennsylvania* says that "Lodge No. 3 of Philadelphia by tradition dates its Warrant about the same time as No. 2." [1]

This Lodge No. 3 is the one which in 1758, with the concurrence and under the instruction of the Military Lodge [2] in the 17th Royal Irish Regiment, introduced the Royal Arch Degree into Pennsylvania and worked it, as all "Antient" Lodges at that

[1] "Early History and Constitution of the Grand Lodge of Pennsylvania," p. 35.

[2] An account of this Lodge as well as of the other one at Dover, Delaware, both having the same number and both having Warrants from Provincial Grand Lodge of Pennsylvania, is given in "Old Masonic Lodges," vol. i, pp. 326 to 389, Julius F. Sachse, Librarian, Grand Lodge, Pennsylvania.

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time did, under the authority of its Master's Warrant, the prerequisite being the possession, actually or virtually, of the standing of one who has served for a certain time in the chair as presiding officer.

The absence of the records of early Freemasonry in Pennsylvania, which were lost or destroyed during the Revolution, forces us to trust, more than is desirable in writing history, to conclusions mainly based on conjectures; but the conjectures are reasonable, sustained by the strongest evidence and entirely consistent with facts derived from the very few authentic documents that remain.

We are told in the Pennsylvania *Ahiman Rezon* that other Chapters were afterward established "upon like principles." That is, they were established under the shadow of Master's Warrants.

The writer of the *Historical View of Masonry*, contained in the 1825 edition of the Pennsylvania *Ahiman Rezon*, tells the story of the further progress of Royal Arch Masonry in that State in the following words:

"In November, 1795, an irregular attempt was made, at the instance of one Molan, to introduce innovations in the Arch Degree and to form an independent Grand Royal Arch Chapter, under the Warrants of Nos. 19, 52, and 67, held in the city of Philadelphia, and a Lodge constituted by authority of the Grand Lodge of Maryland, and another holding under the Grand Lodge of Georgia. Chapter No. 3 instituted an enquiry into these proceedings, which they declared, after investigation, to be contrary to the established uniformity of the Craft. The Grand Lodge, upon complaint made, unhesitatingly suspended the Warrants of Nos. 19, 52, and 67, and having received the report of the committee raised for that purpose, resolved that Molan ought not to be received as a Mason by the Lodges or brethren under its jurisdiction. The offending Lodges, by the mild and firm course of the Grand Lodge, were convinced of their errors, and were received into favor, having their Warrants restored to them.

"Throughout this controversy, the Grand Lodge acknowledged the right of all regular warranted Lodges, so far as they have ability and number, to make Masons in the higher degrees, but lest differences might exist, or innovations be attempted in such higher

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degrees, which for want of some proper place to appeal, might create schism among the brethren, they resolved that a Grand Royal Arch Chapter should be opened, under the immediate sanction of the Grand Lodge of Pennsylvania; and that all past and present officers of the Grand Lodge, having duly obtained the degree of Royal Arch, and all past and existing officers of Chapters of Royal Arch Masons, duly and regularly convened under the sanction of a Warrant from the Grand Lodge of Pennsylvania, to be considered as members of the Grand Royal Arch Chapter; and that all members of the regular Chapters shall be admitted to their meetings, but without the right to vote or speak therein, unless requested." [1]

It has, from this record, been maintained that this was the first Grand Chapter established in America, and that Webb was mistaken in giving the priority to that organized at Hartford in 1798.

But the truth is that the Grand Chapter established at Philadelphia in 1795 was not a Grand Chapter in the sense attached to such a body by those who organized at Hartford the Grand Chapter of the Northern States.

The Grand Chapter of Pennsylvania was merely an instrument of the Grand Lodge. That body alone could grant permission to hold a Chapter, and no Chapter could be held unless with the sanction of the Warrant of a Lodge, and it was expressly declared that the Grand Chapter was to be opened "under the immediate sanction of the Grand Lodge."

Now all these principles of dependence were repudiated by Webb and his associates. They expressly declared in the very outset of their labors of organization — no matter whether the statement was historically accurate or not — that no Grand Lodge could "claim or exercise authority over any Convention or Chapter of Royal Arch Masons." In the first constitution which they formed they placed Chapters exclusively under the control of Grand Chapters, and by implication abolished all authority of Grand Lodges over them and at the same time denied the right of any Chapter to work under the Warrant of a Master's Lodge.

This system has ever since prevailed in the United States. It was subsequently adopted by the Grand Chapter of Pennsylvania itself.

[1] "Ahiman Rezon of Pennsylvania," edition of 1825, p. 79.

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The Grand Chapter established at Philadelphia in 1795 was only an organization for the more convenient administration of Royal Arch Masonry in the bosom and under the superintendence of the Grand Lodge.

The Grand Chapter established in 1798 at Hartford was, as has been shown, of quite other construction, and based on very different principles of Masonic law.

To the Grand Chapter formed at Hartford in 1798 must therefore in all fairness be given the precedency of date as being the first independent Grand Chapter established in the United States — indeed we may say it was the first in the world, as the Grand Chapters previously established in England were like that of Pennsylvania, dependent instruments of the Grand Lodge.

During the succeeding years of the 18th century the degree, under various modifications, was introduced into various States, principally by Atholl brethren, or as they were pleased to style themselves, "Antient York Masons."

The original system inaugurated by the "Antients" was strictly followed, and as Thomas Smith Webb, the founder of the American system, has said, during all that period "a competent number of Companions, possessed of sufficient abilities, under the sanction of a Master's Warrant, proceeded to exercise the rights and privileges of Royal Arch Chapters, whenever they thought it expedient and proper, although in most cases the approbation of a neighboring Chapter was deemed useful if not proper." [1]

The Degree practiced was that of the Grand Lodge of Antients from whom it was derived. Virginia was, however, an exception. Whether the English Royal Arch was worked in the early period of Freemasonry in that State is not known. Dr. Dove, the author of the *Virginia Text Book of Royal Arch Masonry*, our best authority on the subject, does not inform us.

Joseph Myers was one of the deputies of M. M. Hayes, who had, under the authority of Stephen Morin, been engaged in the dissemination of the twenty-five Degrees of the Rite of Perfection, which was afterward developed into the Ancient and Accepted Scottish Rite of thirty-three Degrees.

[1] "Freemasons' Monitor," p. 155.

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Soon after 1783 Myers removed to Richmond, Va., where, says Bro. Dove, he imparted the Degrees of the Rite *Ecossais* to many Master Masons.[1]

Among these Degrees was the Arch of Enoch, which was really the so-called Ramsay's Royal Arch. This Degree, Dove says, was taught in Virginia until the year 1820, when it was abandoned and Webb's Degree, which was the modification of the English system, and which is now universally practiced in the United States, was adopted.

During the latter part of the 18th century several Chapters were organized in Virginia, each of which worked under the authority of a Master's Warrant. Such were the Chapters at Norfolk, Richmond, Staunton, and Dumfries. In the year 1808 the first three united in the organization of a "Supreme Grand Royal Arch Chapter," which immediately assumed jurisdiction over the degree in the State.

The Royal Arch Degree was introduced into New York not long after its introduction into Pennsylvania, and most probably by some of the English Military Lodges, many of which were at that time in the Province.[2]

Independent Royal Arch Lodge was warranted in December, 1760. Bro. John G. Barker, the author of the *Early History of Masonry in New York*, says "that the history of this Lodge, prior to the year 1784, is involved in obscurity, as is also the derivation of its name."[3]

But it is evident that the peculiarity of the name refers to the fact of its having been engaged in working the Royal Arch Degree. We do not therefore hesitate to place, conjecturally, the introduction of that degree into the Province at about the same time as the organization of the Lodge.

From New York, Royal Arch Masonry extended into other Northern Provinces, and independent Chapters were established which eventually gave birth to the General Grand Chapter.

Chapters were successively formed in various parts of the Province, each acting under the authority of a Master's Warrant.

[1] "Virginia Text Book," p. 91.

[2] Of the nine Lodges engaged in 1782 in the organization of the Provincial Grand Lodge of New York, six were Military Lodges, attached to various Regiments in the British Army.

[3] "Early History and Transactions of the Grand Lodge of the State of New York," published by Kane Lodge, 1876, p. 17.

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One of the most important of these was Washington Chapter in the City of New York, which, as it will hereafter appear, granted Warrants for the establishment of other Chapters.

In 1798 a Deputy Grand Chapter was formed under the newly adopted constitution of the Grand Royal Arch Chapter of the Northern States, and when in 1799 that body changed its title to that of the "General Grand Chapter," the Deputy Grand Chapter of New York assumed rank and name as a "Grand Chapter."

In the Province of Massachusetts, Royal Arch Masonry was introduced about the year 1769, probably a year or two later.

In that year the Grand Lodge of Scotland granted a Warrant for a Lodge under the title of "St. Andrew's Lodge No. 82." Bro. C. W. Moore tells us that in the same year,[1] "the Degree was conferred in Boston in a 'Royal Arch Lodge,'" which he "thinks" was attached to St. Andrew's Lodge. Subsequent researches have removed all uncertainty on that point.

There is no positive information as to the original source whence the ritual of the Degree as it was practiced by the St. Andrew's Chapter was derived. Its introduction has been attributed to Moses Michael Hayes, who is said to have introduced it from France, under the authority of a patent dated December 6, 1778. This statement Bro. Moore declares to be not true,[2] and his close official connection for a long series of years with the Freemasonry of Massachusetts, certainly makes him a competent judge.

Furthermore, Hayes was one of the Inspectors appointed by Stephen Morin for the spreading abroad in the West of the Rite of Perfection which subsequently became the Ancient and Accepted Scottish Rite. If the Degree had been instituted by him, it would have assumed, which it did not, the form of the Royal Arch credited to Ramsay, or the thirteenth Degree of that Rite, as it did in Virginia, where Royal Arch Masonry was introduced by Myers, who was one of the co-workers of Hayes.

But according to Bro. Moore, the Degrees conferred by the St. Andrew's Chapter corresponded in number and name with the Degrees which were then conferred in Scotland, and hence he asserts with great plausibility that the system was brought over

[1] "Freemasons' Monthly Magazine," vol. xii, p. 165.

[2] See the above.

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from Scotland, perhaps at the same time that the Warrant for St. Andrew's Lodge was issued.

The Degree had no rapid growth in Massachusetts. In 1798 there were but two Chapters in the State. St. Andrew's at Boston, and King Cyrus's at Newburyport. These two united to form a Deputy Grand Chapter, and in 1799 became the Grand Chapter of Massachusetts, under the new Constitution of the General Grand Chapter.

The history of the introduction of Royal Arch Masonry into Rhode Island presents some interesting facts in reference to the Degrees which were at that time conferred preparatory to the Royal Arch.[1]

In the year 1793 a number of the members of St. John's Lodge No. 1, in the city of Providence, met to consult upon the proper steps to be taken for the establishment of a Royal Arch Chapter, after consulting with those brethren who were already in possession of the Degree.

An agent was accordingly sent to New York, who, on October 5, 1793, returned with a Dispensation issued by Washington Chapter in the city of New York.

Though called in the official records a Dispensation, the words of the document show that it was really a Warrant of Constitution. The date is September 3, 1793.

The brethren proceeded under this Warrant to organize Providence Chapter No. 2. This was done on November 23, 1793, with the assistance of certain Royal Arch Masons who had been invited from Newport, and who were members of a Chapter.

As we learn from the records of this Chapter, the essential officers were, a High Priest, King, Scribe, Royal Arch Captain, and Zerubbabel, the latter officer evidently being the one now known as Principal Sojourner. The fact that an inferior office was given to Zerubbabel instead of the more exalted station of King, as is now the case, shows that the ritual used in New York and in Rhode Island was different from the present one.

Such a position for the "Prince of the Captivity" is more conformable to the ritual of the Sixteenth Degree or Prince of

[1] The facts stated in this narrative are derived from the Records of St. John's Lodge, extracts from which were published in "The Warden," a Masonic magazine, printed at Providence, No. IV, September, 1879, beginning at p. 23.

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Jerusalem, in the Rite of Perfection which afterward became the Scottish Rite, but altogether out of harmony with the functions ascribed to him in the Royal Arch of the present day.

This fact would indicate that there is some foundation for the theory that in its early introduction into the American Colonies, Royal Arch Masonry was to a considerable extent affected by the rituals of the *Hautes Grades* or High Degrees, which were brought over from France in 1761 by Stephen Morin as the Agent of the "Deputies General of the Royal Art," for the purpose of "multiplying the sublime degrees of High Perfection." [1]

Morin appointed his Deputies, who spread over the West India islands and the continent of North America, and there is very strong presumption that they or some of them exercised an influence in the organization of Royal Arch Masonry in several parts of the country. Charters for Mark Lodges were originally issued by Grand Councils of the Prince of Jerusalem. The Select Degree was one of the Honorary Degrees conferred by the Inspectors — we have seen that Myers, one of Morin's Inspectors, organized the Royal Arch Masonry of Virginia according to the ritual of the Thirteenth Degree — Moses Michael Hayes, who was also an Inspector of the new Rite, was at one time Grand Master of the Grand Lodge of Massachusetts, and as he was a very zealous Freemason and a very energetic officer, it can scarcely be doubted that he exercised an influential connection with St. Andrew's Chapter, the first Chapter established in that State — and finally we have a significant fact stated in the records of the organization of the Chapter at Providence, which shows the intimate relation which existed at that time between the Royal Arch Freemasons who founded the Chapter and certain possessors of the High Degrees brought into this country by the deputies and agents of Stephen Morin.

When the Dispensation or Warrant had been issued by Washington Chapter for the holding of a Chapter at Providence, the brethren to whom it had been granted, feeling perhaps incompetent, from their want of skill and experience to undertake unaided the task of organization, invited the assistance of the Royal Arch Freemasons who resided at Newport to give their assistance in the ceremony.

[1] The language of the Patent issued to Morin.

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The invitation having been accepted, the Lodge met on Tuesday evening, October 29th. But "unavoidable necessity having prevented the attendance of the brethren from Newport, the brethren who had met, agreed to postpone any further meeting until they should arrive."

Nearly a month passed before any further steps were taken toward the organization, and it was not until November 23, the Newport Royal Arch Masons having then made their appearance, that the organization was completed.

The evidence of the connection of these Newport brethren with the "High Degrees" is to be found in the following extract from the record of the proceedings:

"Our worthy and respectable Brethren from Newport, viz. R. W. Moses Seixas, 45th Degree or Deputy Inspector General of Masonry in and thro'out the State, and Master of St. John's Lodge No. 1, in Newport, the W. Peleg Clark 28th Degree or Knight of the Sun, and Senior Warden of the Grand Lodge in this State, and the Hon. Thomas W. Moore 28th Degree or Knight of the Sun and Consul of his Britannic Majesty in this State, having this Day cheerfully attended at the Council Chamber in this Town, agreeably to invitation, for the express Purpose of assisting in the Formation of a Royal Arch Chapter, the Brethren of the Royal Arch here, with the brethren aforesaid and our worthy Brother, Samuel Stearns, 7th Degree, R. A. (who also attended by Invitation), proceeded agreeably to the Directions in that case provided to open and consecrate a Royal Arch Chapter, by the name of 'Providence Chapter of Royal Arch Masons' under the Dispensation from the M. W. Washington Chapter of R. A. Masons of New York, etc."[1]

The figure "45" is evidently either an error of the pen in the manuscript record or of the press in the printed copy in *The Warden*. It should be "43." In David Vinton's *Short Historical Account of Masonry* appended to his *Masonic Minstrel*, which was published at Dedham, in Massachusetts, in the year 1816, will be found a list of the Degrees said to be conferred in Charleston, New York, and Newport. The number is 43, and the last, or 43d, is Sovereign Grand Inspector-General. The number is made up by adding to the Thirty-three Degrees of the Scottish Rite

[1] Proceedings of Providence Chapter, published in "The Warden," No. iv, p. 24.

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ten others, embracing the Degrees of the American Rite and several Orders of Knighthood. In this enumeration the Knight of the Sun is made the 38th, and therefore we may suppose that the number "28" prefixed to that Degree in the extract above quoted is also an error. This enumeration of 43 degrees was never accepted nor used by the legitimate bodies of the Scottish Rite, but only by some other associations which then existed. Newport was the locality of one of these associations, and Moses Seixas was its chief. This does not, however, affect the truth of the statement that the possessors of the "High Degrees," whether legally or illegally obtained, sought, in the infancy of Royal Arch Masonry in this country, to take a part in its institution and in giving complexion to its ritual.

There is another record in these minutes of the proceedings of Providence Chapter which is of far greater importance, as it shows, officially, the number, names, and sequence of the degrees which in the year 1793 and for some time before then were considered as essential preliminary to the reception of the Royal Arch.

At the meeting on October 5, 1793, when the Dispensation was received from New York, we find the following proceedings recorded:

"Our M. W. having suggested that in order to confer the R. A. Degree it would be necessary that the Brethren who were Candidates for the same should previously be initiated in Three Degrees which were between that of Master Mason and the R. A., and to accomplish the business as soon as possible, proposed the immediate opening of a Lodge for that purpose, which was done accordingly.

"Present, M. W. Daniel Stillwell, M.
W. Jona Donnison, S. W.
W. Jacob Smith, J. W.
Br. William Magee.

"And the Brethren whose names here follow after due preparation were regularly initiated in the Degrees of Master Mark, Past Master, and Most Excellent Master."

This record conclusively proves that Thoms Smith Webb was not the inventor of the Mark and Most Excellent Degrees, an opinion that has been entertained by several Masonic writers.

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Webb was not initiated into the Symbolic Degrees until about the year 1792; certainly not before, for having been born in October, 1771, he was not qualified by age to receive those Degrees at an earlier period. The Royal Arch Degree he of course obtained at a still later date, and it is certain that in October, 1793, he could not have been competent by skill or experience to invent a ritual, nor could he have had influence enough to establish it.

All that can justly be ascribed to him is that in 1798, and in the later years when he was engaged in teaching a ritual, he modified the Degrees of the Chapter, as well as those of the Lodge, so as to give them that permanent form which they have ever since retained.

But though it appears very satisfactorily from this record that about the year 1793 the system of Degrees given in a Royal Arch Chapter was well settled in the Northern States, at least in New York and in New England, yet in other parts of the United States and in Canada there remained for a long time, even to the early years of the 19th century, a great diversity in the names and number of the preparatory Degrees.

In Philadelphia, where Royal Arch Masonry made an early appearance, having been derived from England through a Military Lodge, warranted by the Antient Freemasons, the system pursued by the Atholl Grand Lodge appears to have been adopted, and the Royal Arch immediately followed the Master's Degree. Such was the case in Royal Arch Lodge No. 3, whose Minutes, as far back as 1767, have been preserved.[1]

This Lodge was so styled because it conferred the Royal Arch Degree as well as the three Symbolic Degrees. In its Minutes, so far as they have been published, we shall find no allusion to any preparatory steps. Indeed, the only reference to the Degree in the earlier Minutes is on December 3, 1767, when the important admission is made that the initiation into the Symbolic Degrees of a candidate who had been Entered, Passed, and Raised by three Royal Arch Freemasons acting without a Warrant was lawful.[2]

[1] "Early History and Constitutions of the Grand Lodge of Pennsylvania," Part I, p. 11.

[2] "It appearing by good authority that Bro. John Hoodless has been *duly* and *lawfully* entered, passed and raised at Fort Pitt in the year 1759 by our brethren, John Maine, James Woodward and Richard Sully, all Royal Arch Masons." — Minutes of Royal Arch Lodge, No. 3.

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There is no evidence elsewhere, either in England or America, that this prerogative was ever claimed or admitted for the possessors of the Royal Arch Degree.

It was, however, from the earliest period made the qualification of the Royal Arch Degree that the candidate should have Passed the Chair either by election or by a Dispensation from the Grand Master.

We learn from the Minutes of Jerusalem Chapter No. 3 that in 1783 the Royal Arch as given in Pennsylvania differed so much from that conferred in Scotland that Bro. George Read, coming from the latter country, where he had been made a Royal Arch Mason, "not being able to make himself known in some of the most interesting points, he was (in consequence of his certificate) granted the privilege of a second initiation."

Bro. Charles E. Meyer, when quoting this extract from the Minutes, in his *History of Royal Arch Masonry and of Jerusalem Chapter No. 3*, as a proof that the rituals of Scotland and Pennsylvania were not alike, says: "It would be interesting to know what these points were that Bro. Read did not possess."

We deem it very probable that there was a difference in the rituals of the two countries at that time, as there is at the present day. But the proof of it from this record is not positive, since the question may very naturally arise, whether the difficulty in this case arose from the difference of ritual or from the ignorance or forgetfulness of the candidate, who had possibly not retained in full the lesson which he had been taught.

In May, 1795, we have the first record of the adoption of the Mark as a preparatory Degree, though Bro. Myers thinks it was doubtless previously conferred as a side Degree.

The first record of the Most Excellent Master's Degree in the Minutes of Jerusalem Chapter is on November 5, 1796, and from that time the three preparatory Degrees have been conferred in Pennsylvania as they are in the other States.

In Virginia, the Royal Arch was introduced as we have already seen by Myers, and was not the Degree practiced either by the Antient Freemasons of England or by the Chapters of this country. It was the Thirteenth Degree or Royal Arch of Solomon, contained in the series of Degrees of the Rite of Perfection. Dislocated from its proper place in the original Rite to which it belonged, it was

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made to follow the Third Degree, without the help of any preparatory step.

Later on the Virginia Chapters introduced preliminary Degrees, derived from other sources. In the Minutes of the Grand Chapter, as late as 1808, we find references to the degrees of "Most Excellent Master," and of "Arch and Royal Arch Excellent and Super-Excellent Masons." [1]

In Connecticut all the Chapters except one had derived their Warrants from Washington Chapter of New York, and necessarily adopted the system of Degrees which was practiced by it and by the Chapters which it established. These Degrees, as we have already seen in the instance of Providence Chapter in Rhode Island, were the Master Mark, Past and Most Excellent Master as preliminary to the Royal Arch.[2]

But in Vanden Broeck Chapter, at Colchester, which was warranted in 1796 by the Grand Chapter of New York, the names and sequence of the preparatory Degrees was as follows: Mark Master, Excellent Master, and Super-Excellent Master. In 1800 it conformed to the system which has been established by the General Grand Chapter. Excellent Master was exchanged for Past Master, and Super-Excellent for Most Excellent.[3] It is probable that the change was rather in the names than in the ritual.

We have already seen that the names and rank of the officers of Chapters in the 18th century differed from those now used. For instance, Zerubbabel, who now occupies one of the prominent places in our modern ritual, was formerly placed at the bottom of the list.

The By-laws of Hiram Chapter, at Newtown which were adopted March 3, 1792, give the following pithy account of the duties of these officers, and throw considerable light upon the ritualistic history of the time:

"It shall be the duty of the High Priest to preside at every meeting, to direct the business and to give occasionally a lecture; of the King to preside in the absence of the High Priest, and to

[1] Dove, "Royal Arch Text Book," p. 132.

[2] There was not, however, absolute uniformity. According to Wheeler ("Records of Capitular Masonry in Connecticut," p. 21), the Minutes of Solomon Chapter No. 5 at Derby contain no notice of the Past Master's Degree until January, 1796, and the Mark and Most Excellent Master are not mentioned until a later period.

[3] "Records of Capitular Masonry in Connecticut," p. 24.

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assist him in his duty; of the Scribe, to preside in the absence of both, to cause the Secretary to enter in a fair and regular manner the proceedings of the Chapter in a book provided for that purpose, to summon the members for attendance at every regular and special meeting and also to administer the obligation; of Zerubbabel, to superintend the arrangements of the Chapter; of the Royal Arch Captain, to keep watch at the Sanctuary; of the three Grand Masters, to watch the veils; of the Treasurer, to receive the monies, to keep an account thereof and to pay none but on the warrant of the High Priest, and to render an account at the meeting previous to the annual election; of the Secretary, to keep the Minutes under the direction of the Scribe, to receive the fees for admission, and to pay the same to the Treasurer; of the Clothier, to provide and to take care of the clothing; of the Architect, to provide and take care of the furniture." [1]

The Royal Arch was probably introduced into many of the Southern States, as it had been into the Northern, either by possessors of the Degree coming direct from England, or by Military Lodges in the British army, and which held their Warrants from the Grand Lodge of the Antients.

Chapters were, however, not organized as independent bodies, but the Degree was, until some time after the beginning of the 19th century, conferred both in South Carolina and Georgia, and probably also in North Carolina,[2] in Chapters dependent on and deriving their authority from Master's Warrants.

Many years ago, while investigating the history of Royal Arch Masonry in South Carolina, Dr. Mackey was led to make the following statements, the correctness of which he had as he says no reason to doubt.[3]

He had in years past made the acquaintance of several Royal Arch Masons in the upper part of South Carolina, who had received their Degrees in Master's Lodges. The long period which had elapsed since their withdrawal from the active pursuits of

[1] By-laws of Hiram Chapter, Article VIII. See Wheeler's "Early Records," p. 10.

[2] The first Warrant for an independent Chapter in North Carolina was granted in 1808 by the Grand Chapter of Virginia to "sundry Royal Arch Masons" in Bertie County. But the petition was recommended by the Lodge at Windsor, and by the Master of the Lodge at Winston. The Royal Arch Masons who signed the petition had, it is to be supposed, previously received the Degree in these Lodges. Dove, "Royal Arch Text Book," p. 122.

[3] Mackey's "History of Freemasonry in South Carolina," 1861, p. 471.

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Freemasonry, and the imperfection of memory attendant on their extreme age, prevented them from furnishing Dr. Mackey with all the particular information in reference to the ritual which he desired, but he learned enough from his frequent conversations with these Patriarchs of the Order (all of whom must long since have succeeded to their heritage in the Celestial Lodge) to enable him to state, positively, that in the upper counties of the State, at as late a period as the year 1813, the Royal Arch Degree was conferred in Master's Lodges. The same condition of things existed in the neighboring State of Georgia.

The manuscript "Minutes of Royal Arch Chapter No. 1, under the sanction of Forsyth's Lodge No. 14," are now, or were, some years ago, in the Archives of the Grand Chapter of Georgia. For an examination of these interesting records Dr. Mackey was indebted to the kindness of the then Grand Secretary, Companion B. B. Russell.

The Chapter met in the City of Augusta, and the Minutes, to which we shall have occasion again to refer, are restricted to the year 1796.

These records state that the Chapter at Savannah, having announced its intention to apply to the Grand Lodge of Georgia for a Dispensation or Warrant, a letter was written to the Brethren at Savannah by the Chapter at Augusta on May 27, 1796, in which the following declaration appears:

"If there is any rule or by-law that requires a Royal Arch Chapter to apply for a special Dispensation or Warrant, it is unknown to us. We conceive that the Warrant given to Forsyth's Lodge was sufficient for the members thereof to confer any Degree in Masonry agreeable to the ancient usages and customs." [1]

That practice was pursued at the same time in South Carolina, where, as has been previously stated, Orange Lodge No. 14 in 1796 adopted a resolution to "sanction the opening of a Royal Arch Chapter under its jurisdiction," and again in January, 1803, resolved "that the privilege of the Warrant of this Lodge be granted for the use of the Royal Arch Chapter of Charleston." [2]

That this usage was not confined to the Atholl Lodges is seen from the fact that while Orange Lodge in South Carolina was a

[1] "MS. Minutes of Forsyth's Royal Arch Chapter."

[2] "Historical Sketch" appended to By-laws of Orange Lodge, p. 4.

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Lodge of "Antient Masons," all the Lodges in Georgia were "Moderns," the Atholl Grand Lodge of England never having extended its jurisdiction over that State nor organized any Lodges in it.

The first Chapters in these States, under the Constitution of the General Grand Chapter, were established in 1805 at Beaufort in South Carolina and at Savannah in Georgia.

The Grand Chapter of the former State was formed in 1812; that of the latter in 1816.

Reverting to the subject of the early ritual of Royal Arch Masonry and to the differences which prevailed toward the end of the 18th century in the names and character of the Degrees, we shall meet with some interesting information in these Minutes of the Royal Arch Chapter at Augusta.

The business of electing candidates for the Royal Arch having been accomplished in an informal meeting of Royal Arch Masons, a Master Mason Lodge was opened, when, the qualification for Exaltation being to "Pass the Chair," they were made what are now called "Virtual Past Masters."

We find this in the records of the first meeting of the Chapter of which the following is an exact transcript made by Dr. Mackey from the original manuscript:

"At a meeting of the subscribers, Royal Arch Masons at Forsyth's Lodge room the 29th February, 1796.

"Read a petition from Brothers Joseph Hutchinson, William Dearmond, and John McGowan, Master Masons of Forsyth's Lodge, praying to become Royal Arch Companions; and the same being agreed to, a Master's Lodge was then opened.

"Present: Thomas Bray, Master; Thomas Davis, S.W.; D. B. Butler, J.W.; Joseph Hutchinson, Tyler; William Dearmond, John McGowan.

"Brothers Hutchinson, Dearmond, and McGowan were regularly Passed the Chair and obtained the Degree of Past Master, and returned thanks for the same. The Lodge was then closed.

"A Royal Arch Chapter was then opened in ancient form.

"Present: Thomas Bray, H.P.; Thomas Davis, C.S.; D. B. Butler, K.

"Bro. Hutchinson (attending) received the preparatory Degrees; also Brothers Past Masters Dearmond and McGowan.

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They were then in rotation raised to the Super-Excellent Degree of Royal Arch Masons, and returned thanks for the same."

The later Minutes are of the same character, except that the election of the candidates took place in a Master's Lodge and not as in the first at an informal meeting of Royal Arch Masons. But, of course, we are to suppose that all the Master Masons present were not only Past Masters but also Royal Arch Masons.

But what were the preparatory Degrees? That question is answered by the Minutes of November 29, 1796, where the names of these Degrees are for the first time given. The record is as follows:

"At an extra meeting of Forsyth's Lodge, convened by the order of the W. M. and held at the court-house on Tuesday 29th November, 1796.

"Present: Thomas Bray, Master; Thomas Davis, S.W.; William Dearmond, J.W. *pro tem.*

"A Master's Mark Lodge was opened for the purpose of conferring the degrees of Fellow-Craft Mark and Master Mark on Brothers John McGowan, Lawrence Trotti, and John B. Wilkinson, when they, attending, received the same and returned thanks to the Lodge; which was then closed. A Past Master's Lodge was then opened.

"Present: Thomas Bray, M.; Thomas Davis, S.W.; William Dearmond, J.W. *pro tem.;* John McGowan.

"The Lodge was opened for the purpose of conferring the degree of Past Master on Brothers Lawrence Trotti and John B. Wilkinson, when they, attending, were regularly passed the chair and obtained the degree of Past Master, and gave thanks for the same. The Lodge was then closed in ancient form. The Royal Arch Chapter was then opened.

"Present: Thomas Bray, H.P.; Thomas Davis, C.S.; John McGowan, K.; William Dearmond, R.A.C.

"The Minutes of the last Chapter were read. The M. E. H. P. informed the Companions present that the Chapter was called for the purpose of conferring the Super-Excellent Degree on Brothers Lawrence Trotti and John B. Wilkinson, who were then attending. Bro. Trotti was then duly prepared and received the preparatory Degree of R.M. and R.A., also Brother Wilkinson. They were then raised to the Super-Excellent Degree of Royal Arch

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Mason, and returned thanks. The Chapter was then closed by order of the M. E. H. P."

These records supply us with several interesting and important facts relating to the ritual and the organization of Royal Arch Masonry in America about the close of the 18th century.

The Chapter Degrees were then, as has been already shown from other sources, conferred under the sanction of the Warrant of a Master's Lodge, but the body in which the Royal Arch Degree was given was called a Chapter.

Nine Royal Arch Masons were not then deemed necessary to the opening of a Chapter or the conferring of the Degree.

The only officers mentioned are a High-Priest, Chief Scribe, King, Royal Arch Captain, Treasurer and Secretary, and the Scribe appears to have taken precedence of the King. The office called "Zerubbabel" in the Northern Chapters, is not mentioned in the Southern. In the latter it is probable that the same officer was called the "Royal Arch." The Royal Arch Captain could not have supplied his place, for both officers are recorded in the Minutes of the Providence Chapter in Rhode Island. The absence of an officer called "Zerubbabel" in the Southern Chapters, while it is found in all Northern ones, would evidently indicate some difference in the rituals of the two sections of the country. It is also significant on this point, that in the records of the Chapters at Augusta, no mention is made of the Three Grand Masters of the Veils. They are included in the list of officers of all the Chapters in Connecticut which derived their Warrants and, we may suppose, their rituals from the Washington Chapter in New York.

We find it was always deemed an indispensable qualification for the reception of the Royal Arch Degree that the candidate should be a Past Master. This practice, established in England at the origin of the Degree, was followed by all the Chapters in America. As the restriction of the Degree to those only who had presided for twelve months over a Symbolic Lodge and thus become "Actual Past Masters" would have kept the number of candidates within a very narrow and inconvenient limit, the ceremony of passing the chair was invented, by which the candidate became a "Virtual Past Master." This custom, which was the real origin of what is now called the Past Master's Degree, was adopted by all the American Chapters, and thus the earliest rec-

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ords of the Augusta Chapter show that each person before being raised to the Degree of Royal Arch was made to "Pass the Chair."

At first, as is shown by the Minutes of February 29, 1796, the ceremony was performed in a Master's Lodge. The same practice was observed at several later meetings, but on December 26, 1796, for the first time it is recorded that the Master's Lodge was closed and a Past Master's Lodge was opened for the purpose of conferring what had then become, not a mere qualification, but a preparatory Degree.

Other preparatory Degrees are mentioned in the earliest Minutes, but their names are not given until a later period. From the later Minutes we learn what these Degrees were. They are recorded in the November Minutes as having the following names and being given in the following order:

Past Master, Fellow-Craft Mark, Master Mark, R. M., and R. A. These last two Degrees are never recorded otherwise than by their initials, but we have every reason to believe, from other authorities, that they were Royal Master and Royal Ark, or Royal Ark Master.

Samuel Cole, writing in 1826, says of these two Degrees that "they are considered as merely preparatory and are usually conferred immediately before the solemn ceremony of Exaltation." Cole's work received the sanction of the Grand Lodge of Maryland, and it is hence evident that these two Degrees were at one time conferred in the Chapters of the State. They were not known to or practiced in the Chapters of the Northern States.

It will be noticed also, as a further evidence of the want of uniformity in the rituals of the 18th century, that the Minutes of the Chapter at Augusta make no reference to the Most Excellent Master's Degree, which from an early period was always conferred as a preparatory step to the Royal Arch in the Northern States.

Passing over from the United States to Canada, we shall find the Royal Arch ritual at the close of the 18th century in another but still confused condition.

In the year 1856 the members of Ancient Frontenac Chapter, attached to the St. John's Lodge No. 491, English Register, situated at Kingston in Canada, published a history of the Chapter from its organization. From this little but interesting work may

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be gleaned a very satisfactory statement of the character and condition of Royal Arch Masonry at the end of the 18th and the beginning of the 19th centuries.

Ancient Frontenac Chapter, which is or was the old Chapter in Canada West, was established at Freemasons' Tavern, in the town of Kingston, on June 7, 1797, under the sanction of a Warrant which had been granted to Lodge No. 6 on November 20, 1795, by R. W. William Jarvis, at that time Provincial Grand Master of Canada, under the Atholl Grand Lodge of England.

Master's Lodges in Canada, as in the neighboring United States, assumed the right to hold Chapters for conferring the Royal Arch Degree.[1] Such was a right always sanctioned by the customs of the "Antients" and tolerated by the "Moderns," nor ever denied until after the organization of the General Grand Chapter at Hartford. As late as February, 1806, at a convocation held in Kingston a charge was preferred against a member of Frontenac Chapter of "unmasonic conduct in striving to separate the Holy Royal Arch Chapter from the body of No. 6."

Until the year 1809, the three principal officers of the Chapter in Canada West were designated as "1, High-Priest; 2, Solomon, King of Israel; and 3, Hiram, King of Tyre." Judging by this set of titles we must conclude that the ritual then used in Frontenac Chapter differed very materially from all the various systems which prevailed at the time in other parts of America.

The earliest records of the Chapter do not show any recognition of preparatory Degrees. The "Most Excellent" was first conferred on April 17, 1807, and the "Mark" on July 20, 1818. These Degrees were not, however, even then obligatory, but appear to have been taken or not, at the action of the candidate; and as there was an attendant expense, few of the Brethren availed themselves of the opportunity of receiving them. The Past Master's Degree was, however, a prerequisite qualification toward Exaltation, and, as elsewhere, it was always conferred in the Master's Lodge to which the Chapter was attached.

[1] Students of the Royal Arch may note that on "December 9, 1738, Boston, the accounts of the Master's Lodge which are written in the back of their First Book of Records begin by showing that upon this date there was bought of Beteilhe and Price, '4 yds. Green Coating and 3¼ yds. Scarlet Riband,' in preparation for Institution." Grand Master Melvin Johnson, "Proceedings, Grand Lodge, Massachusetts, 1916." The Tory Poet, Green, has also a parody on a procession of the Boston Freemasons to church "in scarlet aprons dressed."

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Up to the end of the eighteenth century, many candidates were Exalted when only *seven* Royal Arch Masons were present, the mystical number *nine* not being then required to constitute a quorum for conferring the Degree.

Capitular Masonry seems to have been separated in Canada from Lodge Masonry in 1806, for on January 18th in that year a decision was received from the Provincial Grand Master for holding a Chapter at Kingston, which, says the pamphlet from which we have been quoting, was "the first step towards this Chapter working under a Warrant separate from that of the Craft Lodge."

On February 10, 1818, the Grand Royal Arch Chapter of Upper Canada was established, and on March 25 of the following year Frontenac Chapter No. 1 received its Charter as one of the constituent bodies of this governing organization.

The extracts given in the preceding pages, from the records of Chapters working at the close of the eighteenth and the beginning of the nineteenth century, have been sufficient to show that there prevailed at that time in the various parts of the American Continent, a very confusing lack of uniformity in the ritual of the Royal Arch ceremony and in the number of preparatory Degrees, which clearly demonstrates that the conflicting systems must have been derived from several sources.

What these sources were it is impossible to precisely say, at least in every instance, in consequence of the unavoidable scantiness of the records. The general drift of history leads us to believe that among these sources were the Grand Lodge of "Antients," in England, and at a later period the Grand Lodge of "Moderns," both of whom spread the Degree through their Military Lodges, the Grand Lodge of Scotland, or rather the Royal Arch Masons of that kingdom, who practiced the Degree without the recognition of their Grand Lodge, and as in Virginia and the Southern States the possessors of the "Sublime Degrees," as they were called, which had been brought into this country from France by Stephen Morin and his Agents or Deputies.

The result of borrowing rituals from so many different sources inevitably led to a deplorable diversity in the ceremonies. This condition led the Royal Arch Masons in some of the Northern States to attempt the laying of a firm foundation on which a uni-

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form system might be established, and the constitution of a superintending authority which should maintain that uniformity. The intention was to give to Capitular Masonry a symmetry and shapeliness which should secure for it a permanence and success such as had been previously given to Craft Masonry by the ritualistic labors of Desaguliers and his associates in the second and third decades of the 18th century.

This work of reformation and of purification, readjusting and refining, in which the dross was rejected and the pure ore only retained, was finally accomplished by the institution of the General Grand Chapter of the United States, a most important event in the Masonic history of the United States.

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CHAPTER NINETY-FOUR

THE GENERAL GRAND CHAPTER OF THE UNITED STATES



HE system of Royal Arch Masonry now practiced in the United States of America is justly indebted to the organization of the General Grand Chapter for its existence and popularity. Therefore, no history of that body could be complete without some account of the Masonic life of Thomas Smith Webb, who was the founder of both the system and the General Grand Chapter.

We shall therefore precede the history of the origin of the General Grand Chapter by a brief sketch of the Masonic services of that distinguished ritualist.[1]

Thomas Smith Webb was the son of English parents who had emigrated to this country a few years before his birth, and settled at Boston, in the State of Massachusetts, where he was born, on October 30, 1771.

Having received an elementary education in the public schools, he was bound as an apprentice to the art of printing, or perhaps of bookbinding. There is some uncertainty about this question, but the testimony favors the former trade. It is, however, not material as, in after life, he did not pursue either calling.

Having soon after removed to Keene, in New Hampshire, he there married, and about the year 1792 was initiated in the foundation Degrees of Freemasonry.

Subsequently he removed to Albany in New York. It is possible that he there received the advanced Degrees, as we find him, while residing in that city, engaged in the establishment of a Chapter of Royal Arch Masons and a Commandery of Templars. We may also suppose that while living in Albany he became ac-

[1] See also the "Encyclopædia of Freemasonry," the Mackey-Hughan-Hawkins revised edition, for a biography of Bro. Webb.

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quainted with the Ineffable Degrees of which Albany was an early sanctuary.

But Bro. Cornelius Moore in his *Leaflets of Masonic Biography*, 1863, says on page 102 that Webb before going to Albany had taken "the Degrees of Symbolic, Capitular and Chivalric Masonry up to the Knight of Malta." He further states that "the Rev. Paul Dean in his Eulogy, says that he received them in Philadelphia." Bro. Moore, however, agrees with Bro. Mackey to the following extent "In addition to the York Rite, the Ancient and Accepted (Scottish) Rite was also worked in Albany at this period, and it is fair to assume that Webb there received these Degrees, or at least a part of them."

It was about this time that Webb commenced his career as a Masonic ritualist and teacher. In 1797 he published the first edition of his *Freemasons' Monitor; or Illustrations of Masonry*.[1] In the Preface to this work he acknowledges his indebtedness to Preston for the observations on the first three Degrees. But he states in his Preface that he has made an arrangement of the lectures which differs from that of Preston, because the latter's distribution of the sections is not "agreeable to the present mode of working."[2] If other proof were wanting this would be enough to show that the "Prestonian work," as it has been called, differed from that then practiced in the United States, and ought to be an answer to those who at a later period have attempted to claim an identity between the ritual and lectures of Webb and those of Preston.

About 1801[3] he removed to Providence, R. I., and commenced the manufacture of wall-paper on an extensive scale. But he did not abandon his labors in the field of Speculative Freemasonry. By invitation he became a member of St. John's Lodge

[1] This edition is very rare. The title page is as follows: "The Freemasons' Monitor; or Illustrations of Masonry: In Two Parts. By a Royal Arch Mason, K. T. — K. of M. — &c., &c. Printed at Albany, for Spencer and Webb, Market Street, 1797."

[2] "These observations upon the first three degrees are principally taken from Preston's 'Illustrations of Masonry,' with some necessary alterations. Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the present mode of *working*, they are arranged in this work according to the general practice." First edition, "The Freemasons' Monitor." Preface.

[3] Rev. Dr. Randall, in an address at Providence, June 24, 1857, says that Webb "removed to Providence at the age of twenty-five," which implies 1796 as the date, but other writers prefer 1801.

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No. 2, of Providence. He passed through the various grades of office and was elected in 1813 Grand Master of the Grand Lodge of Rhode Island and the following year was reëlected.

His labors in the constitution of a Grand, and afterward a General Grand Chapter, will be hereafter recorded.

Disposing of his wall-paper business he became identified with the Hope Mfg. Co., as business agent with his office in Providence. Some years later he started a cotton factory of his own at Walpole, Mass., twelve miles from his Boston office. In 1817 he sent his machinery to Worthington, Ohio, where he probably intended to reside.

While continuing his interest in the manufacture in which he was engaged he did not neglect his Masonic labors, but in 1816 visited the Western part of the United States and appeared to have been actively employed in the organization of Chapters and Encampments.

He died at Cleveland, Ohio, where he was on a visit on July 6, 1819, and was buried with Masonic honors. The body was subsequently disinterred and carried to Providence, where it was buried in the beautiful North End Cemetery, November 8, 1819, by the Grand Lodge of Rhode Island.

Of the influence of Thomas Smith Webb upon Royal Arch Masonry there is general agreement among the accepted authorities of the Fraternity. Note the following comments:

"The system of Royal Arch Masonry practiced in Illinois, and in all of the jurisdictions within the General Grand Chapter constituency, is essentially American in ritualistic expression and arrangement of Degrees. It is now generally conceded to be the work of Thomas Smith Webb, and to have had its origin about the year 1798. Prior to this time there were but few Chapters, and such as perchance did exist worked under the sanction of a Master's warrant or by self-constituted authority. There was a Chapter of the latter description in New York prior to 1796, called 'Washington,' which claimed and exercised the right to work the Royal Arch Degree independent of the Master's Lodge, and to grant Charters of constitution. Of this body but little is known. In 1796 a convention of 'Committeemen' was held which passed a resolution requesting Washington Chapter not to issue Charters for a Chapter except upon the recommendation of the

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JOHN THEOPHILUS DESAGULIERS

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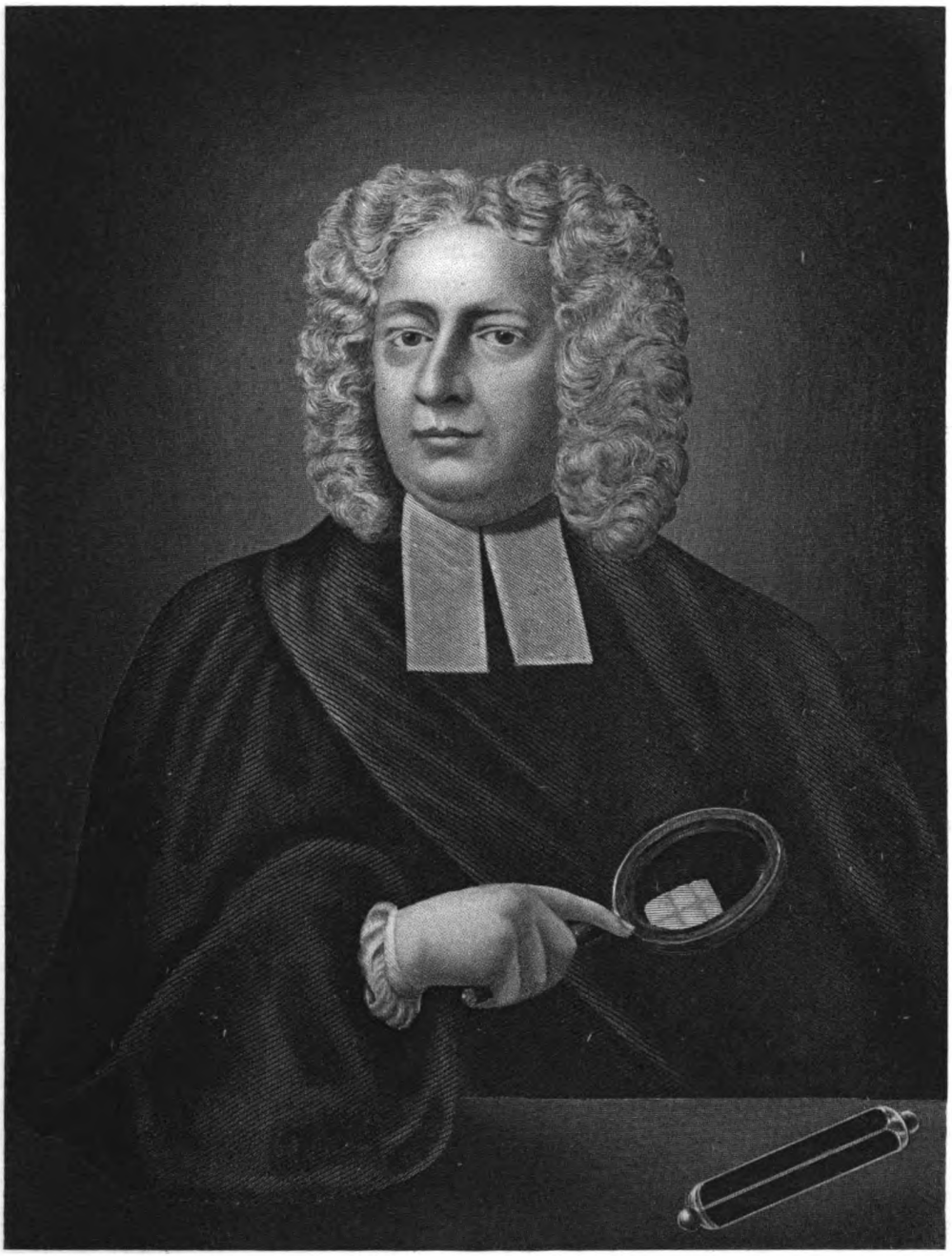
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J. T. Desaguliers Legum Doctor, Regiæ Societatis Londinensis Socius, Honoratissimo Duci de Chandos à Sacris. Philosophiæ Naturalis Experimentorum ope Illustrator.

H. Hysing pinx. P. Pelham fec. 1725 Sold by John Bowles at the Black Horse on Cornhill

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nearest Chapter; so there must have been Chapters in those days.

"But the systems of these Chapters were very dissimilar. Some used the Irish ritual — Royal Arch of Dublin — a ritual very much like our own; some employed the English Royal Arch, of Dermott, or other English adaptations. Some conferred only the Royal Arch, others had one or two subsidiary degrees.

"Out of this chaos Webb compiled a system of his own. The Mark Degree was a 'Modification' of an existing ritual; the Past was simply an installation service, retained because all of the systems agreed upon the fundamental point that the Royal Arch could be conferred only upon one who had 'regularly passed the chair,' the Most Excellent seems to have been a pure invention and has no prototype in any of the systems theretofore practiced. There was a degree bearing the name 'Excellent' in the old English Royal Arch system, and it is not unlikely that Webb, desiring that his own scale should resemble in nomenclature the English rituals, applied the old name to a new creation of his own, he being ignorant of the English ritual. This theory is supported by the fact that he did practically the same thing in his arrangement of the Degrees of the Commandery, giving the name 'Red Cross' to an arrangement of his own simply because the Chivalric Orders in England comprised only the Degrees of Red Cross (The English Red Cross Degree is the one now popularly known as Red Cross of Constantine) and the Temple." [1]

"As to Webb's Masonic character and services," Dr. Mackey says, "I see no reason to say otherwise than what I have already said on a former occasion. His influence over the Freemasons of this country is to be ascribed almost wholly to his personal communication with them and to his oral teachings. He has made no mark in Masonic literature of any importance. His labors and his reputation as an author are confined to a single work, and that one of but little pretension. It is, indeed, only a meager syllabus of his Lectures. He seems, though the author of a Masonic system now universally practiced in the United States, to have been but very inadequately imbued with the true philosophical spirit of symbolism. He was an able workman of the ritual which

[1] "A Sketch of Capitular Masonry in Illinois," George W. Warvelle; published by the Grand Chapter, 1900, p. 37.

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he had invented, and an effective teacher, and to this he owed his popularity. The deficiencies of his system are to be regretted, but Webb undoubtedly deserves commendation for his devotion and perseverance in the establishment of a system of ritualism which has been productive of such abundant fruit.

"The Freemasons of America have generally attributed to him the invention of the preliminary Degrees of the Chapter. But of this fact we have no satisfactory evidence, while there is much to the contrary. It has been seen in a preceding chapter that the Mark and Past Degrees, as well as the Most Excellent, though probably under a different name, had been conferred in Chapters before Webb had been exalted in Albany to the Royal Arch.

"But what Webb really did, was to change the rituals of these Degrees and to give to them the form which is now universally adopted in the Chapters of this country.

"For instance, the Mark Master's and the Most Excellent Master's songs, which now constitute essential parts of the working of those Degrees, and are indispensably connected with their most important ceremonies, were composed by him and first published in his *Free-Mason's Monitor*. They could therefore have been introduced into the work only after his composition of them.

"In short, Webb can be deemed the founder of what is now called the American Rite only in so far that he modified the Degrees which had previously existed, and gave to them not only a new and improved form, but established them in a legitimate sequence which has ever since been recognized by the constituted authorities.

"Previous to his teaching, there was no regularity in the management of the preliminary Degrees. In some Chapters they were conferred as preparatory to the Royal Arch; in others they were omitted, and the Royal Arch immediately followed the Third Degree. For the permanent regularity now existing, we are certainly indebted to Thomas Smith Webb."

With this brief sketch of the Masonic life of this popular ritualist, we are now prepared to direct our attention to that portion of his labors which were especially given to the establishment of Royal Arch Masonry on a plan peculiar to the United States.

The supplement of the Master's Degree, which had been introduced into the English system, about the middle of the 18th

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century, was not long after imported into America. This importation has been generally attributed to the Military Lodges which worked under the *régime* of the Atholl Grand Lodge, and which had received, at the time of their constitution, the instructions and the privileges of the Royal Arch.

We have seen that the first American Chapter was instituted at Philadelphia in 1758, and that the Degree had been received from a British Military Lodge, at that time stationed in that city.

Military Lodges of the Revolutionary Army were probably no less equipped than those of the British forces to work more than the three Symbolic Degrees. American Union Lodge, formerly of the American Line but locally reorganized, continued at Marietta, Ohio, to operate under the Warrant held by the Master, Captain Jonathan Heart, and in an old letter now in the archives of the Grand Lodge of Pennsylvania we read the news that through a fire they had had damage done to their Royal Arch jewels. This occurred before the formation of the Grand Lodge of Ohio.

At a somewhat later period in the century the Royal Arch Degree was conferred in many Lodges in the United States, under a Master's Warrant. This custom continued for several years to be observed in the Southern States, where distinct Chapters were unknown until the 19th century.

But in the Northern States, the control of the Royal Arch was assumed by independent Chapters at an earlier period.

From the records of the General Grand Chapter, it appears that St. Andrew's Chapter was instituted at Boston, in 1769; King Cyrus Chapter at Newburyport, Mass., in 1790; Providence Chapter at Providence, R. I., in 1793; Solomon Chapter at Derby, Conn., in 1794; Franklin Chapter at Norwich, another of the same name at New Haven, Conn., and Hudson Chapter at Hudson, N. Y., in 1796.[1]

Temple Chapter at Albany, N. Y., is mentioned in the *Proceedings* of a Convention held in 1797, and was probably instituted at an earlier period.

John Hanmer came to the United States from England in 1793. He carried with him a Grand Lodge certificate attesting to his thorough knowledge of the Masonic ritual. Associating at

[1] "Compendium of Proceedings of the General Grand Chapter from 1797 to 1856," p. 8.

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Albany with Webb, the latter acquired a more intimate acquaintance with the established work abroad but was, as we shall see, able to convey to the newcomer an introduction to the developments promised and in part, if not wholly, perfected in the studious and aggressive mind of Webb himself.

Temple Lodge of Albany was granted a Charter on November 11, 1796. John Hanmer was chosen as Master, Thomas Smith Webb as Senior Warden and Gideon Fairman as Junior Warden. A presumably constitutional number of Royal Arch Masons were present on February 4, 1797, when a Master Mason Lodge was opened. The subject was discussed of opening a Royal Arch Chapter. This being urged by Brother Hanmer, a vote was taken and the result was found to be unanimously in favor of following his advice.

Brother Webb was elected as High Priest and installed "in antient form." Then the Chapter was opened and three brethren were "Passed by Chair," this work being done by Brother Hanmer. After being acknowledged as Past Masters, the candidates were Exalted.

The Chapter met again on the following week and was opened as a Master's Lodge when three candidates were installed as Past Masters. Then a Lodge of Most Excellent Masters was opened by Companion Webb, the Degree was conferred on several candidates, including Hanmer himself. Then followed the conferring of the Mark Degree.

But the especially interesting feature of the ceremonies is the giving of the Most Excellent Degree to Hanmer and the probability is that he then for his better understanding of it received the new Webb arrangement afterwards so generally adopted.

Not at all unusual was it for degrees to be exemplified upon the brethren already in possession of the secret work of such ceremonies, the plan undoubtedly being to so exhibit a new system of working or some variation of the ritualistic practice.

For instance, note the following in regard to St. Andrew's Chapter, Boston, Mass.

"At the meeting, October 20, 1797, Companions Webb and Hammer (Hanmer) were undoubtedly present at the request of, or by the arrangement with this Chapter, as they were requested to preside. They accordingly opened upon the Master Mark

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Mason's Degree, after their manner, and conferred the same on M. E. Benj. Hurd, Jr., and communicated a lesson belonging to the Degree to the brethren." Four days later at an adjourned meeting, they were again present and again requested to preside, when they 'opened upon the Most Excellent Master's Degree and conferred the same, after their manner, on Companions Jonathan Gage and Joshua Greenleaf, of Newburyport Chapter.' The record of this important meeting concludes, 'opened on ye 7th and a lesson was communicated by Companions Webb and Hammer (Hanmer).' "[1]

As the Historian of the Chapter observes of the visitors: "They were here, probably, for two purposes — to introduce (as the words 'after their manner' indicate) their mode of work, and to lend their aid in forming a union of the Chapters — a result which all at that time must have seen was necessary to the stability and usefulness of the institution, and which this Chapter was especially interested to accomplish."

At this very Chapter, by the way, on August 28, 1769, Brother William Davis a Past Master of Army Lodge No. 58, received the four steps of Excellent, Super-Excellent, Royal Arch and Knight Templar, a record that of such early date is unique.

But to return to Bro. Hanmer who is reputed by Companion Josiah H. Drummond, P. G. M., and others to have left this country in 1800 and returned to England.[2] Doubt is thrown upon this statement by another weighty authority. An address by the Deputy General Grand High Priest Alfred T. Chapman at Denver, Colo., and on Page 26 of the *Proceedings* of the General Grand Chapter for 1883, informs us that there is "a letter written by Hanmer, from Charleston, S. C., under date of August 23, 1809, in which he said that since he had been in Boston he had taught the lectures in many parts of the Union, and furthermore, that he had been engaged in Masonic proceedings in America for more than fifteen years; that he was then 'one of the Inspectors of the Grand Lodge of South Carolina, High Priest of Carolina Chapter and Secretary of an Encampment which I was the means of creating.' "

[1] Historical Address by Companion Warren B. Ellis, in book of the Celebration of the One hundred and twenty-fifth Anniversary of St. Andrew's Royal Arch Chapter, Boston, Mass., 1894, p. 60.

[2] Gould's "History of Freemasonry," American edition, volume iv, p. 532.

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Companion Charles Hunt, Grand Secretary of the Grand Chapter of New York, points out that Carolina Chapter, then No. 15 and now No. 1 of Charleston, received its Warrant from the Grand Chapter of New York in 1803 but the names of the petitioners or officers do not appear in the Grand Chapter records. Brother Hunt suggests that Companion Hanmer's former connection may have influenced the application to New York as well as having weight in the granting of the petition.

On October 24, 1797, a Convention of Royal Arch Masons was held in Boston, for the purpose of forming a Grand Chapter.

At this convention delegates from three Chapters were present: St. Andrew's, of Boston; Temple, of Albany, and King Cyrus, of Newburyport.

The original credentials of the delegates to this convention were discovered among some old papers by General Grand Secretary Charles Gilman and mounted in permanent form for preservation.

They severally read as follows:

Boston

At a meeting of St. Andrew's Royal Arch Chapter at Masons Hall, Oct. 23d 5797.

Noted

That the Most Excellent Benjamin Hurd, Junr.; Ex. John Soley, Junr. and Wm. Woart be and they and either of them hereby are appointed a Committee to confer with any Committee or Committees from Chapters of Royal Arch Masons — and on the part of this Chapter to adopt such measures in conjunction with the other Committees as to them or a major part of them that seem meet for the establishment of a Grand Royal Arch Chapter for the Northern States.

Extract from the Records
Attest Wm. Woart, Secy.

(Seal)
St. Andrew's
Royal Arch Chapter
Boston, Mass.

Temple Chapter of Royal Arch Masons
Albany, Oct. 11th, 1797.

Chapter duly opened in ancient form. Present etc:

Resolved unanimously that our Companions Thomas S. Webb, H. P., John Hammer, S., & Sebastian Nircher, be and they are hereby appointed a

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Committee to meet & confer with any Chapter of Royal Arch Masons, or any Committee of any Chapter within the United States, on the subject of forming a Grand Chapter of R. A. M. and to take and pursue such measures as they or any two of them may think necessary for the benefit of the fraternity.

Extracts from the Records.

John Hanmer, Secy.

At a Special Convocation of the Royal Chapter of St. John of Jerusalem, commonly called the Lodge of Royal Arch Super excellent Masons assembled at their Hall in Newbury port on Monday the 23rd Day of October 5797.

VOTED, That Companions Jona. Good, Jos. Greenleaf & Stephen Howard be and they are hereby appointed a Committee on the part of this Chapter to proceed to Boston and there to confer with any Committees from any other Royal Arch Lodges on the expediency of forming a Grand Convocation — and that the said Committee or any two of them have full powers on the part of this Chapter to enter into any measures for that purpose.

True Copy.

Abrm. Perkins, Secy.

Pro Tem.

"The original written records of the General Grand Chapter from 1797 to 1853 inclusive are still preserved in the archives of the General Grand Chapter. Some of the oldest records are most beautiful specimens of penmanship and as clear and well preserved as when written." [1]

This Convention, probably because of the small number of Chapters represented, did no more than issue a circular addressed to the various Chapters in the Northern States, recommending their attendance at a future meeting to be held at Hartford on the fourth Wednesday of January, 1798.

In this circular the delegates at Boston set forth the principle which has since been universally accepted as the law of Royal Arch Masonry in the United States; namely, that "no Grand Lodge of Master Masons can claim or exercise authority over any convention or Chapter of Royal Arch Masons, nor can any Chapter, although of standing immemorial, exercise the authority of a Grand Chapter." [2]

On January 24, 1798, a convention of delegates from seven Chapters assembled at Hartford, in the State of Connecticut.

At this convention the following Chapters were represented: St. Andrew's, of Boston; King Cyrus, of Newburyport; Provi-

[1] From a letter by Bro. Charles A. Conover, General Grand Secretary.

[2] "Compendium of Proceedings," p. 6.

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dence, of Providence; Solomon, of Derby; Franklin, of Norwich; Franklin, of New Haven; and Hudson, of Hudson.

The States represented were, therefore, Massachusetts, Rhode Island, Connecticut, and New York.

It was then unanimously resolved that the delegates should establish a Grand Chapter for the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, to be named "The Grand Royal Arch Chapter of the Northern States of America." [1]

On the next day, delegates from Temple Chapter of Albany and from Horeb Chapter of Whitestown, both of New York State, presented their credentials. These nine Chapters then proceeded to the organization of a Grand Chapter.

On January 26, 1798, a constitution was adopted and immediately afterwards the officers were elected.

The preamble to this constitution ordains and establishes the body as "The Grand Royal Arch Chapter for the Northern States of America," a title under which jurisdiction was assumed over the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York.

In each of these States there was to be under the jurisdiction of the Grand Chapter a Deputy Grand Chapter, over which a Deputy Grand High Priest was to preside, assisted by a Deputy Grand King and a Deputy Grand Scribe.

The Grand Chapter was to be composed of its officers elected for the time, of the Past Grand High Priests, Kings, and Scribes, and of the first three officers of the Deputy Grand Chapters.

Deputy Grand Chapters were to be composed of the elected officers, of the Past Deputy Grand High Priests, Kings, and Scribes, and of the High Priests, Kings, and Scribes of the subordinate Chapters.

The Grand Chapter was to meet every second year, and the Deputy Grand Chapters annually, and the first meeting of the former body was to be held at Middletown, Conn., on the following September.

By this constitution the names and respective order in the series of the Capitular Degrees, which had hitherto been some-

[1] "Compendium of Proceedings," p. 9.

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what unsettled, was finally determined, so that the titles and rank of sequence should remain forever thereafter as they were then established.

This arrangement has ever since remained unchanged and makes the Mark Master, Past Master, and Most Excellent Master essentially preliminary Degrees, to be followed by the Royal Arch Degree as the climax of the system.

The reader will note this constitution gave to the Grand Chapter an exclusive power to hear and determine all disputes between Chapters within its field of operations, and to be a Court of Appeals of final authority over all the proceedings of the Deputy Grand Chapters.

As far as regards the States of Massachusetts, Rhode Island, Connecticut, and New York, which States were represented in the convention, the Constitution was definitely adopted. But the Chapters in Vermont and New Hampshire, not having sent delegates, a Committee was appointed to solicit their favorable action in the organization.

The convention then proceeded to the first election on the newly adopted constitution, which resulted in the following choice of officers:

Ephraim Kirby, of Connecticut, Grand High Priest; Benjamin Hurd, Jr., of Massachusetts, Grand King; Thomas Smith Webb, of New York, Grand Scribe; William Woart, of Massachusetts, Grand Secretary; Rev. Abraham Lynsen Clarke, of Rhode Island, Grand Chaplain; Stephen Titus Hosmer, of Connecticut, Grand Treasurer, and Gurdon Lathrop, of Connecticut, Grand Marshal.

We conclude that the meeting here described was only that of a convention to take the preliminary steps for the organization of a Grand Chapter. The first meeting of the "Grand Chapter of the Northern States," after that organization, was held on the third Wednesday of September, 1798, at the city of Middletown in Connecticut. The object of the meeting, as expressed in the Proceedings, was "for the choice of officers." Although these had already been elected, at the meeting of the convention in January preceding, that election was not by the Grand Chapter, which was at that time incomplete, and could hardly have been considered as regular. It was therefore legalized by the later action in

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September, 1798, which was in fact the first meeting of the Grand Chapter.

"Agreeably to the Constitution," says the Compendium, "the Grand Chapter proceeded to the choice of officers, when on sorting and counting the votes the old officers were all declared re-elected." [1]

No other business was transacted, and the Grand Chapter adjourned to hold its second meeting on the second Wednesday of January, 1799, at Providence, in the State of Rhode Island.

The Grand Chapter accordingly convened at Providence on January 9, 1799, when the representatives of the Deputy Grand Chapters of Massachusetts, Rhode Island, and New York were present.

At this Convocation some important changes in the regulations were made, and the constitution was revised.

The title of the Grand Chapter was altered to that of the "General Grand Chapter of Royal Arch Masons for the six Northern States of America," and its meetings were changed from a two-year to a seven-year period. The Deputy Grand Chapters were in future to be styled "State Grand Chapters." The powers of the General Grand Chapter were much limited. The section giving it a sort of Court of Appeals control over the State Grand Chapters was omitted from the new Constitution, and has never again been asserted. Its powers were confined to a control of the ritual and to the establishment of Chapters in States where there were no Grand Chapters. It continued, however, to maintain the right of defining the powers and functions of State Grand Chapters. This right has never been denied, and the law of Royal Arch Masonry, as it now exists and has ever since the close of the eighteenth century, existed in the United States, is dependent on the Constitution of the General Grand Chapter.

Thus, the internal regulations of the State Grand Chapters and their subordinates are all directed by this Constitution. It prescribed the method of granting charters, the number of petitioners, the fee to be paid, the titles of the officers, the time of election, the price of the Degrees, and the rule for receiving candidates, with several other points.

[1] "Compendium of Proceedings," p. 18.

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We may say, the Constitution of the General Grand Chapter has been received as, in some sort, the common law of Royal Arch Masonry in the United States. This law, derived from and formed by that body, has universally been accepted, and it is admitted that it can not be repealed or set aside in any of its parts by an inferior body.

Dr. Mackey was of the firm conviction that "If the General Grand Chapter had accomplished no other good result by its organization, this alone would furnish a sufficient defense of its institution, and an answer to those discontented spirits who from time to time have sought for its dissolution."

The third convocation was held at Middletown, Conn., on January 9, 1806. Representatives from only four States were present. The Constitution was again revised, and some important changes were made. Hitherto the General Chapter had claimed jurisdiction over only the six Northern States. But it now sought to extend its territorial limits over the whole country and assumed the more extended title of "The General Grand Chapter of Royal Arch Masons for the United States of America." This title it has ever since retained.

An oath of loyalty to its government was also for the first time prepared, and every officer of a Lodge or Chapter under the jurisdiction of the General Body was required, on assuming office, to swear that he would support and maintain the General Grand Royal Arch Constitution.

The exclusive right of issuing Charters to subordinate Chapters, in States where there were Grand Chapters, was conferred by this constitution on those bodies, while the General Grand Chapter reserved to itself the right of issuing Warrants for Chapters which were to be established in States where no Grand Chapters existed.

The next seven-year convocation of the General Grand Chapter should have taken place in 1813. But at that time the United States were engaged in a war with Great Britain, and the situation of the country incidental to such a cause was such as to prevent the General Grand Chapter from convening.

A special session was called in 1816 at the city of New York. But no business of any especial importance was transacted, except the admission of the Grand Chapter of Maryland and the District

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of Columbia, under a provision which permitted it to confer the degrees of Royal and Select Master as preliminary to the Royal Arch. This permission has always been refused to other Grand Chapters, as being in positive contradiction of the terms of the constitution, which recognizes only three preparatory Degrees in the Chapter. In the later history of the General Grand Chapter this too liberal action has been found to be productive of some trouble.

Indeed, in the very start of this proceeding there was an evident irregularity. The Grand Chapter of Maryland proposed to enter the Union of the Grand Chapters and to support the Constitution of the General Grand Chapter, but "requests that it shall not be forced to alter its mode of working."

This was reported to the General Grand Chapter by the Committee of Conference, which recommended the admission of the Grand Chapter of Maryland, "under a consideration of all the circumstances," which of course must have referred to its requests to continue its peculiar mode of working. The terms of the report were agreed to by the Maryland delegates, and accepted by the General Grand Chapter, which immediately afterward resolved that the Grand Chapter of Maryland and the District of Columbia be admitted under its jurisdiction, "subject to the Constitution and Regulations of the said General Grand Chapter."

It is very difficult to discover the real meaning and result of this action. The acceptance of the report permitted the Maryland body to confer its two additional preliminary Degrees. The adoption of the later resolution prohibited it from so doing, because the Constitution to which it was made subject as a condition of admission, recognized only three preliminary Degrees, and excluded the two conferred in Maryland.

The Maryland Companions selected the explanation which was most agreeable to their own views. They entered the Union of Grand Chapters, and continued, for a time, to confer the Royal and Select Master's Degrees as preliminary to Exaltation to the Royal Arch. Later on they dropped the Council Degrees and confined themselves to the usual four Degrees.

In 1829 the General Grand Chapter recommended that these Degrees, which have always been under the control of independent organizations, known as Grand Councils, should be conferred in

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Royal Arch Chapters. But in 1853 the General Grand Chapter retraced its steps and declared that the Mark, Past, and Most Excellent Master were the only Capitular Degrees, thus returning to the original arrangement of Webb.

In 1870 another attempt was made by several of the Grand Chapters to get the two Degrees of Royal and Select Master incorporated as preparatory steps in the Capitular system, but it did not succeed, and to use the expression of Bro. Mackey "Most probably never will succeed."

According to adjournment another session of the General Grand Chapter was held in the city of New York on September 9, 1819. No business of great importance was transacted and it was ordered that the next convocation should be held at the city of Washington in February, 1823. No such meeting was held.

The sixth session of the General Grand Chapter was convened at the city of New York on September 14, 1826, which was the regular seven-year convocation. The Grand Chapters were largely represented, delegates from no less than fifteen of them being present.

The Constitution was again revised, and among other amendments the word "triennial" was substituted for "septennial," so that the Convocations were thenceforth to be held every three years. This regulation has ever since been continued.

Probably the most important event that occurred at this meeting was an attempt made to dissolve the General Grand Chapter. This was the first effort at a suicidal policy which has since been several times repeated, but always without success.

The attack was made by the Grand Chapter of Kentucky, which presented a memorial, copies of which had previously been submitted to the several Grand Chapters with the hope that they would unite in the action.

In this memorial the Grand Chapter of Kentucky set forth at great length its reasons for desiring a dissolution of the organization. They are the same arguments which have since been advanced at various times.

The objections urged against the General Grand Chapter were its national position, the danger of its usurping the functions and destroying the sovereignty of the State Grand Chapters, the existence in it of life members, whose voice and numbers might

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become more powerful than the votes of the elected delegates who would soon be in a minority, and, finally, the great expense of supporting such an organization.

But the arguments, reasonable as they might have appeared, had no weight with the Grand Chapters, nearly all of which expressed their opposition to any such movement. When the question was submitted to the convocation, only two votes, those of the delegates from Kentucky, were found in its favor. Every other officer and member voted against a giving up of the body.

Surely it is "passing strange" that an institution whose utility has been proved by ample experience, should ever have met with opposition to its existence. We have already seen that to it we are indebted for that common and universal law, which has done so much good in the establishment of an organized system.

The student recalls the unsettled condition of Royal Arch Masonry at the close of the 18th century, when the number of the Degrees, their names and the order of their sequence, varied in every State and sometimes even in neighboring Chapters. There were then no positive and generally recognized principles of Masonic law, and no authority to which to appeal for the settlement of disputed differences in ritual or in custom. When we view the uniformity which now prevails in all parts of the United States, which is undoubtedly owing to the weight and influence of the General Grand Chapter as a well-organized head, it can not be denied that all American Royal Arch Masons owe a debt of gratitude to the founders of that institution which thus wisely brought order out of chaos.

We may doubt if it is worth while to extend this history beyond the period at which we have arrived. From the year 1826 the General Grand Chapter, now placed on a stable foundation, has continued to meet every three years at various cities of the United States. There has been but one interruption to this continuity. In 1862 a civil war then dividing the country into two hostile sections so that there was a military impossibility for the convocation to be held at the appointed place, which was Memphis in Tennessee, the General Grand High Priest, Albert G. Mackey, suspended the meeting until the restoration of peace, and by his proclamation the session was held at Columbus, Ohio, in 1865.

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The session lasted but one day, when it adjourned to meet in the same place and on the next day in a new three-year session.

The jurisdiction was extended over the whole of the United States, embracing all the Grand Chapters except those of Pennsylvania and Virginia, which decided not to enter the Confederation, and Texas, which withdrew during the Civil War, 1861–65.

At the Triennial Convocation of 1915 a Special Committee was authorized to visit the Grand Chapter of Texas "with earnest hope that all differences, if there be such, may be healed." An able committee appeared at the Annual Convocation in 1916 but the Grand Chapter decided not to recede from its position.

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CHAPTER NINETY-FIVE

GENERAL HISTORY OF CHRISTIAN KNIGHTHOOD



THE examination of various authors who have written on Templarism renders it no less difficult, if at all possible, to determine, definitely and precisely, when the American Rite of the "Commandery" was really put together. We learn from some ancient as well as recent writers, as was said by Bro. William R. Singleton in the first edition of this work, that the Knights of the Red Cross of Rome and Constantine, Knights of the Holy Sepulcher, Knights of St. John the Evangelist, and Knights of the Grand Cross were of a much earlier date than the Knights of the Templar Order, and that the Knights of the Red Cross of Rome and Constantine formed the first Order of Christian Knighthood. The Knights of the Red Cross, which is the first Degree conferred in a Commandery of Knights Templar in the United States, has no connection whatever with the Templar Order of the Crusades, nor the events in the history of the other Knightly Order of the Red Cross of Rome and Constantine first above mentioned.

Bro. Singleton went on to say that the real history of the present American Degree of the Red Cross is, that it is composed of the 15th and 16th Degrees of the Ancient and Accepted Scottish Rite; and the incidents commemorated therein are located at the time of the captivity of the Jews, after the destruction of King Solomon's Temple, and the return of the Jews to Palestine by direction of Cyrus, and after him by Darius the Persian monarch.

The reader must not fail to hold his convictions in strict check and control. We shall give both sides of the story and shall do our best to separate material and well-founded facts from mythical assertions, as the student will see for himself before he comes to the end of this chapter.

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The original symbol of the red cross, should we deem it to be exclusively a Christian symbol, has no logical place in the Ritual of the Commandery Degree of Red Cross, which relates to the Jews in captivity and the Persian Court of that date. The first red cross of Constantine, with its motto, "*In hoc signo vinces*," [1] was adopted by Constantine the Great as the "Labarum" [2] from the following circumstance, according to tradition: The night before the battle between himself and Augustus Maxentius the sign of the cross appeared to him in the heavens, with the inscription "*In hoc signo vinces.*" This battle on October 28, A. D. 312, has been called "*of Saxa Rubra,*" which was an ancient station on the Cremera, a small stream, eight or nine miles north of Rome, which meant "*red stones.*"

An old and formerly very popular tradition is that having been successful in defeating his opponent, Constantine, on December 25, A.D. 312, instituted a new order of knights, of the "Red Cross of Rome and Constantine." The red cross became a badge, and was worn on the right arm of each knight or on his shield, this insignia thereafter being the highest honor of knighthood.

The Order of the Knights of the Holy Sepulcher, some writers say, "was instituted by Constantine, at the prayer of his mother Helena, for the avowed purpose of protecting the Holy Sepulcher, and defending it from the enemies of the Christian faith. Only Knights of the Red Cross, by royal decree, were eligible for the Order." It is also said that Constantine "instituted the Order of Knight of the Grand Cross, which he conferred (in the year A. D. 326) on several of his generals and ministers, as a special mark of merit and distinction."

The same writers assert: "After the death of Constantine (337) the popes of Rome claimed, and exercised, sovereign authority over the Order throughout Christendom, delegating to the Papal Nuncios and Cardinal Princes, at the various Catholic Courts, the right to nominate candidates for the Order of Knights of the Red Cross of Rome and Constantine."

[1] Latin phrase meaning "By this sign thou wilt conquer."

[2] Frequently used, as in the Roman Catholic Church, to mean any ecclesiastical or religious banner carried in a procession, but the word is also employed in regard to antiquities as having special reference to the Roman military standard adopted by Constantine and bearing upon its surface a representation of the cross and a monogram, the latter formed of the combined letters *Chi* and *Rho*, of the word Christ.

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Samuel Cole, in the *Freemason's Library*,[1] gives a list of the various Masonic Degrees and says:

"In a later publication, 1816, we find the following list of Masonic Degrees, which the author states are conferred on the Sublime Grand Lodges in Charleston, S. C., in the city of New York and in Newport, R. I.: No. 9 is Knight of the Red Cross; No. 10, Knight of Malta; No. 11, Knight of the Holy Sepulcher; No. 12, Knight of the Christian Mark; No. 13, Knight Templar. The Degrees enumerated amount to forty-three. Besides these Degrees there were ten others which were in the possession of most of the Inspectors given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them — such as Select Masons of 27, and the Royal Arch, as given under the Constitution of Dublin; six degrees of Maçonnerie d'Adoption, Compagnon Ecossais, le Maître Ecossais, et le Grand Master Ecossais, etc., making, with the regular number of forty-three, in the aggregate fifty-three degrees.

"It will be well here to notice that the Select Masons of 27, which the Grand Chapter of Virginia *alone* retains in her curriculum and confers prior to the Royal Arch, was designed, by the Consistories of the Ancient and Accepted Rite of the last century, and by the Supreme Council of the Ancient and Accepted Scottish Rite of 1802, *to follow the Royal Arch.* A great many of our distinguished Masons think that the Select of 27 should precede the Royal Arch, as, by its *chronology*, it does; but they forget that the same chronological circumstances occur in the present arrangement of the Mark degree, which not only follows the Fellow-Craft but also the Master's degree, while chronologically the events of the first section were prior to the completion of the Temple."

Cole thus refers to the Knight of the Red Cross: "After having, as we had supposed, satisfactorily shown that the Order of Knights Hospitalers of the Order of St. John of Jerusalem, who were afterwards called Knights of Rhodes, and now Knights Templar and Knights of Malta, is indisputably the oldest order of knighthood in the world, we are suddenly transported into the distant regions of Persia, and instructed to believe that the Order of the Cross was instituted 520 years before the birth of Christ,

[1] "Freemason's Library and General Ahiman Rezon." Baltimore, Md., 1826.

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namely during the reign of Darius." [1] This was written prior to 1826, and he continues: "This Order has not, until late years, been practiced in America. I have, indeed, conversed with well-informed knights, who received the Degree in Ireland; perhaps it may have originated there — be that as it may, it has found its way into our books, and is practiced, though very imperfectly, in some of our encampments, usually preceding the degrees of Knights Templar and Knights of Malta. A reference to the foregoing list will show us that the author has given us two other Degrees, which are intended to precede the two last mentioned, namely, Knights of the Holy Sepulcher and Knights of the Christian Mark. Nor shall we have cause to wonder, if, in the process of time, an attempt should be made to precede the important Degree of Knights Templar, etc., with that of Knight of the Golden Spur, Knight of the White Elephant, or of the Golden Fleece."

Bro. Singleton, commenting on the above, says that "Cole does not seem to have been aware that the 15th and 16th Degrees of the Ancient and Accepted Scottish Rite were the materials for the so-called Red Cross, which has no connection historically with the Templarism of Christianity."

The Caliph Muez destroyed the church of the Holy Sepulcher, which was rebuilt by the Red Cross Knights and Knights of the Holy Sepulcher, in 969. In 1093 Philip I., King of France, revived the Order of Knights of the Holy Sepulcher, and nominated his son, the Dauphin of France, as Grand Marshal. After the return of the Crusaders from the Holy Land, the Knights of the two Orders were called the first and second grades of the "Knight of the Red Cross of Rome and Constantine."

From A.D. 337 to 1094 the Popes exercised sovereign authority over the Orders. In 1099 there was held a Grand Conclave of the Orders of the "Knights of the Red Cross and Knights of the Holy Sepulcher."

"The Holy Sepulcher presented itself to the eyes of the pilgrims, surrounded by a magnificence which redoubled their veneration. An obscure cavern had become a marble temple paved with precious stones and decorated with splendid colonnades.

[1] Samuel Cole: "Freemason's Library," p. 321, 1826. Note.—Cole refers, of course, to the Red Cross of Rome and Constantine.—W. R. SINGLETON.

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To the east of the Holy Sepulcher appeared the Church of the Resurrection, in which they could admire the riches of Asia, mingled with the arts of Greece and Rome. Constantine celebrated the twenty-first year of his reign, A.D. 333, by the inauguration of this church, whose cornerstone had been planted under the auspices of his sainted mother, and thousands of Christians came, on occasion of this solemnity, to listen to the panegyric of Christ from the lips of the learned and holy Bishop Eusebius. St. Jerome, who, toward the end of the 4th century, had retired to Bethlehem for literary labors and religious solitude, informs us, in one of his letters, that pilgrims arrive in crowds in Judea, and that around the holy tomb the praises of the Son of God were to be heard uttered in many languages.

"From this period pilgrimages to the Holy Land were so numerous that several doctors and fathers of the Church thought it their duty to point out the abuses and dangers of the practice. They told Christians that long voyages might turn them aside from the path of salvation; that their God was not confined to one city; that Jesus Christ was everywhere where faith and good works were to be found. But such was the blind zeal which then drew Christians toward Jerusalem that the voices of the holy doctors were scarcely heard. The councils of enlightened piety were not able to abate the ardor of the pilgrims, who believe they should be wanting in faith and zeal if they did not adore Jesus Christ in the very places where, according to the expression of St. Jerome, 'the light of the Gospel first shone from the top of the Holy Cross.'

"As soon as the people of the West became converted to Christianity, they turned their eyes to the East. From the depths of France, from the forests of Germany, from all the countries of Europe, new Christians were to be seen hastening to visit the cradle of the faith they had embraced. An itinerary for the use of pilgrims served them as a guide from the banks of the Rhone and the Dordogne to the shores of the Jordan, and conducted them on their return from Jerusalem to the principal cities of Italy. When the world was ravaged by the Goths, the Huns, and the Vandals, pilgrimages to the Holy Land were not at all interrupted. Pious travelers were protected by the hospitable virtues of the barbarians, who began to respect the Cross of Christ, and sometimes

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even followed the pilgrims to Jerusalem. In these times of trouble and desolation a poor pilgrim who bore his scrip and staff often passed through fields of carnage and traveled without fear amidst armies which threatened the empires of the East and the West.

"Illustrious families of Rome came to seek an asylum at Jerusalem and by the tomb of Christ. Christians then found, on the banks of the Jordan, that peace which seemed banished from the rest of the world. This peace, which lasted several centuries was not troubled before the reign of Heraclius, A.D. 610–641. Under his reign the armies of Chosroes, King of Persia, invaded Syria, Palestine, and Egypt. The Holy City fell into the hands of the worshipers of fire. The conquerors bore away into captivity vast numbers of Christians and profaned the churches of Jesus Christ. All the faithful deplored the misfortunes of Jerusalem, and shed tears when they learned that the King of Persia had carried off, among the spoil of the vanquished, the Cross of the Saviour, which had been preserved in the Churches of the Resurrection." [1]

At the Council of Clermont in Auvergne, November, 1095, Pope Urban addressed himself to all the nations represented at the Council, and particularly to the French, who formed the majority:

"Nation beloved by God," said he, "it is in your courage that the Christian Church has placed its hope. It is because I am well acquainted with your piety and your bravery that I have crossed the Alps and am come to preach the word of God in these countries. You have not forgotten that the land which you inhabit has been invaded by the Saracens, and but for the exploits of Charles Martel (A.D. 732) and Charlemagne (A.D. 768–800), France would have received the laws of Mohammed. Recall without ceasing, to your minds, the dangers and glory of your fathers. Led by heroes, whose names shall never die, they delivered your country, they saved the West from shameful slavery. More noble triumphs await you under the guidance of the God of armies. You will deliver Europe and Asia; you will save the city of Jesus Christ — that Jerusalem which was chosen by the Lord, and from whence the law is to come to us."

[1] Charles G. Addison, "History of the Knights Templar," p. 66.

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As Urban proceeded, the sentiments by which he was animated penetrated to the very souls of his auditors. When he spoke of the captivity and misfortunes of Jerusalem, the whole assembly was dissolved in tears; when he described the tyranny and the perfidy of the Infidels, the warriors who listened to him clutched their swords and swore in their hearts to avenge the cause of the Christians.

"When Jesus Christ summons you to his defense, let no base affections detain you in your homes. See nothing but the shame and the evils of the Christians; listen to nothing but the groans of Jerusalem, and remember well what the Lord has said to you: He who loves his father or his mother more than Me is not worthy of Me; whoever will abandon his house, or his father, or his mother, or his wife, or his children, or his inheritance, for the sake of My name, shall be recompensed a hundred-fold, and possess life eternal."

At these words the auditors of Urban displayed an enthusiasm that human eloquence had rarely before inspired. The assembly arose in one mass as one man and answered him with the unanimous cry, "Dieu le veut! Dieu le veut!" ("It is the will of God! It is the will of God!") "Yes, without doubt, it is the will of God," continued the eloquent Urban; "you to-day see the accomplishment of the word of our Saviour, who promised to be in the midst of the faithful when assembled in His name. It is He who has dictated to you the words that I have heard. Let them be your war-cry, and let them announce everywhere the presence of the God of armies." On finishing these words, the Pontiff exhibited to the assembled Christians the sign of their redemption. "It is Christ himself," said he to them, "who issues from His tomb, and presents to you His Cross. It will be the sign raised among the nations, which is to gather together again the dispersed Children of Israel. Wear it upon your shoulders and upon your breasts. Let it shine upon your arms and upon your standards. It will be to you the surety of victory or the palm of martyrdom. It will unceasingly remind you that Christ died for you, and that it is your duty to die for him."

When Urban had ceased to speak, loud acclamations burst from the multitude. Pity, indignation, despair, at the same time agitated the tumultuous assembly of the faithful. Some shed

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tears over Jerusalem and the fate of the Christians. Others swore to exterminate the race of the Mussulmans. But all at once, at a signal from the Sovereign Pontiff, the most profound silence prevailed. Cardinal Gregory, afterward St. Innocent II., pronouncing, in a loud voice, a form of General Confession, the assembly all fell upon their knees, beat their breasts, and received absolution for their sins.[1]

Joseph François Michaud, in his *History of the Crusades*, states: "To the feudal Princes, assembled in the Holy Land in A.D. 1099, belongs the glory and honor of reviving the Order of the 'Knights of the Holy Sepulcher.' The Order was conferred on the Knights of the Red Cross for rare personal valor and courage. Every recruit receiving the Order of 'Knight of the Holy Sepulcher,' or that of 'Knight of St. John,' was required to wear a Red Cross on his arm or shield."

In 1100 the Crusaders of every country carried the banner of the Order of Knights of the Red Cross of Rome and Constantine.

A Grand Conclave of that Order assembled in Rome, May, 1119. Emperor Michael Angelo Comnenus was chosen Sovereign Grand Master. The Sovereign Grand Council issued an edict limiting the active membership of Knights of the Grand Cross to fifty Sir Knights in each kingdom or independent country, and that a Grand Cross Knight shall have precedence, in all assemblies of Sir Knights of the Red Cross, immediately after the Sovereign Grand Master.

Pope Innocent III. urged the Knights of the Red Cross, Knights of the Holy Sepulcher, and Knights of St. John to overthrow the Infidels in Constantinople in 1193. Richard of England in 1195 was proclaimed Sovereign Grand Master of the Knights of Rome and Constantine, and Senior Knight of the Grand Cross, by the Duke of Burgundy, for valorous services in front of Jerusalem. After the return of the Crusaders (1200), to about 1654, the history of the Order of Knights of Rome and Constantine is somewhat uncertain. No General Assembly was held, the Kings of Spain and France and the Emperor of Germany asserting sovereignty by Divine authority in their respective countries. In 1270 the Knights of the Red Cross of Rome and Constantine, under the leadership of the monarch of France,

[1] Charles G. Addison, "History of the Knights Templar," pp. 87–88.

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a Knight of the Grand Cross of the Order, drove the Mohammedans out of Carthage. In 1460 the germs of a new civilization had been scattered over Europe by this Order. They opened up the East to the nations of Europe and brought Asia and Europe in closer relations. In 1550 Father Boniface, a Prior of the Order, was appointed Warden of the Holy Sepulcher, by Pope Julius III. The Orders of Red Cross, Holy Sepulcher, and St. John were revived in England, the first Conclave being instituted by the German Ambassador to the Court of St. James, February, 1688. The Abbé Guistiniani, a Venetian priest of great learning, while visiting England, May, 1692, conferred these three Orders, of Red Cross, Holy Sepulcher, and of St. John, on several of the attachés of the English Court. The Abbé was the first writer to gather, prepare, and preserve the traditions and rituals of the Order as now existing. Sir Bernard Burke says: "*Duke Francis I.*, of Parma, of the house of Farnese, was installed (September, 1699) Grand Master of the Knights of the Red Cross of Rome and Constantine with much pomp."

Baron von Hund [1] states: "The great and rapid progress of Freemasonry on the European Continent is largely due to the efforts of the Knights of the Red Cross of Rome and Constantine." He also credits the Knights of the Red Cross as being the true Templars and as the only Order of Christian Knighthood that has had a regular succession since it was instituted in 312. After the Royal Arch Degree was introduced into English Freemasonry prior to 1760 many Companions of the Royal Arch, in England, petitioned the local Conclaves to modify the ancient *landmarks* of the Order, in *the interest and welfare of Royal Arch Masonry*, by changing the qualifications of membership in the Knights of the Red Cross of Rome and Constantine and the Appendant Orders, from a *Master Mason* to *Royal Arch Mason*. From time immemorial a Master Mason, if a believer in the Christian religion, has been the qualification necessary for membership. In January, 1760, the Grand Masters of the English and Scottish Knights of the Red Cross of Rome and Constantine assembled in London, and adopted as a requirement for Knighthood in the

[1] Carl Gotthelf, Baron von Hund, born 1722, died 1776, received the Masonic Light in the Lodge of the Three Thistles at Frankfort, Germany. He founded the Strict Observance Rite, holding that Freemasonry is the successor of Templarism. See biography in the "Encyclopedia of Freemasonry," Mackey-Hughan-Hawkins revised edition.

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Order that the applicant be a Royal Arch Mason and a believer in the Christian religion.

At Charleston, S. C., November 12, 1783, in St. Andrew's F. & A. M. Lodge, the Order of Knight of the Red Cross of Rome and Constantine was conferred on a class of eight, a dispensation having been obtained in England by a retired British officer, then residing in Charleston. This is the second authentic account of the conferring of the Order in America.

The history of the Order of the Red Cross of Rome and Constantine and also of Freemasonry being both silent as to the first connection of these two, there is some authority in the statement of the Grand Secretary of the Grand Lodge of Masons of England, that (in 1788) all the Grand Officers of the Grand Lodge of England and Scotland received the Order of Knight and of the Red Cross of Rome and Constantine on their election, and before being installed as a Grand Officer. The retiring Grand Master, if he served two or more terms, receiving the Order of Knight of the Grand Cross on retiring from the Grand East. Masonry and Knights of the Red Cross evidently became closely allied early in the 17th century.

All of the above extracts, referring to the Knights of the Red Cross of Rome and Constantine, Knights of the Holy Sepulcher, and Knights of St. John, have been taken, with some slight alterations of language, from a small pamphlet, issued by C. L. Stowell, K. T. 33°, Sovereign Grand Master of the Knights "of the Red Cross of Rome and Constantine," and Thos. Leahy, K. T. 32°, Grand Registrar General — which pamphlet is an addition to the literature on the subject of the Knightly "Appendant Orders," and to Brother Singleton this record shows the chronological sequence of those Degrees from their origin and present connection with Freemasonry, through the Degree of Knights of Malta.

Here we may halt for a while to glance at the other side of the shield. For most of the early legends so confidently handed down to us are but variations based upon the story of a carefully chosen and limited group of soldiers organized by Constantine as the Militia of St. George. Of this there is indeed an old account, "Wherefore out of the protectors that were about him, he made choice of such persons as excelled for strength of body, courage of mind and exemplariness of piety on whom he imposed only

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this of duty. That they should take an assiduous care of this standard (the Labarum). These persons were in number no less than fifty, on whom nothing else was incumbent, but to surround, defend and guard the standard, which each of them by turns bore on his shoulders. These things the Emperor himself related to us who compose this history, while he was in peace and repose, a long time after." [1]

This seems nothing but a guard comprising standard bearers. Picked men they may well have been but that there is anything more than that to be seen in what we are told of them is at least a very open question.

"Of course it is quite possible that everything happened just as the traditions assert and the romance writers claim, and, what is more, no one is in a position to say it did not, but, my own opinion is that these stories are but pleasing fictions wholly unsupported by historical evidence, and that no military order can show an origin prior to the twelfth century. Probably we shall err but little if we fix the date of the 'Revival' as the actual time of institution, and even this fact rests upon a very insecure foundation." [2]

But the later scepticism was a slow growth as may be shown by the following extract:

"The increase of Templar literature during the last ten years has scarcely kept pace with the growth of the Order. Several of the Grand Recorders, committees and reporters on correspondence have embodied valuable historical hints in their several papers which throw light upon the origin of Templary, but none thus far have satisfactorily supplied the link that separates the Templarism of De Molay, A.D. 1313, from that of Thomas Smith Webb, A.D. 1800. It is not to the credit of our Order, boasting of its five hundred commanders and its fifty-five thousand fraters, that such absence of facts should exist in our history. Let us hope that the efforts of a Hughan in England may be supplemented with those of a Carson in Ohio and a Moore in Canada to establish our genealogy through the pure descent from the Templars of the Crusades that will touch every year of the six centuries that thus challenge us for proof." [3]

[1] Eusebius, "Life of Constantine," book 2, ch. viii, quoted by George W. Warvelle as under.

[2] George W. Warvelle, "An Inquiry Respecting the Derivation and Legitimacy of the Constantinian Orders of Knighthood," 1916, Chicago, p. 7.

[3] From report of Grand Recorder Robert Macoy to Grand Commandery of New York, 1885.

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However in 1869, Grand Master Gardner, of the Grand Encampment of the United States, appointed Grand Commander James H. Hopkins, the Grand Master in 1874, to visit Europe and study critically the Masonic situation of Templarism. He reported:

"I made an anxious effort, having been everywhere uniformly received with knightly courtesy, and aided in my researches by the best-informed and greatest lights in the Order, to learn the origin and the connection between Freemasonry and the Order of Christian Knighthood. The most eminent scholars whose writings I could procure, and the most learned with whom I had the opportunity of conversing, have failed to clear away the mists of uncertainty that envelop this subject. It is claimed by some that the veterans of the Order of the Temple were Freemasons, and engrafted the knightly institution upon the old one. This claim cannot be substantiated, inasmuch as the Order of the Temple was founded 1118 and that of Freemasonry in 1717, and at later times did not exist as an institution like unto that of the eighteenth or even of the sixteenth century, much less that of any then existing of the twelfth century, when the Templars of the Crusades had their origin. In the eighteenth, we find abundant records of Masonry and Knighthood living and working together in such fraternal sympathy as would result from a common origin, a common purpose, and a long-cemented union." [1]

The reader will see that very much indeed of what has long been accepted as trustworthy is not now implicitly received. But the traditions of the days bygone are not on that account to be cast aside as entirely useless. The spirit of the story is so entwined with the facts and fictions that there is great difficulty in separating the one from the other. So we are leaving much of the material gathered by Brothers Singleton and Gourdin for the present chapter, merely contenting ourselves with these necessary comments here and there to guide the reader toward the truth so far as we may be permitted to discern the actual facts.

CHIEF ORDERS OF KNIGHTHOOD

Peter Heylin, in his *Cosmography of the World* (1660), says:

"The Chief Orders of Knighthood in this Kingdom (Jerusalem), after the recovery from the power of the *Turks*, were:

[1] Proceedings, Grand Encampment of the United States, 1871.

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"1. Of the *Sepulcher*, said to be instituted originally (A.D. 314) by Queen *Helena*, the Mother of *Constantine* the Great, by whom the Temple of the *Sepulcher* was indeed first built; but more truly by *Philip*, King of France, *Anno* 1099, at such time as that Temple was regained from the *Turks*. The Arms, the same with that of the Kings (the Arms of the Christian Kings in *Hierusalem* was *Luna*, a cross Crosslet, crossed, *Sol*, which was commonly called the *Hierusalem* Cross), representing the five wounds of our Saviour CHRIST. At the first, conferred on none but Gentlemen of blood and fortunes, now (A.D. 1660) salable to any that will buy it of the *Pater-Guardian* who with a Convent of *Franciscans* doth reside near that Temple.

"2. Of Saint *John* of *Hierusalem*, begun by one Gerrard, *Anno* 114, and confirmed by *Pope Paschalis* the second. Their Badge or Cognizance is a White Cross of eight points. Their duty to defend the *Holy Land*, relieve Pilgrims, and succor *Christian* Princes against the Infidels. They were to be of Noble Parentage and Extraction; and grew in time to such infinite riches, especially after the suppression of the *Templars* (most of whose lands were after given to the Order), that they had at one time in the several parts of *Christendom* no fewer than 20,000 Mannors; and of such reputation in all Christian Kingdoms, that in *England* the Lord Prior of this Order was accounted the prime Baron in the *Realm*. But now (1660) their Revenue is not a little diminished, by the withdrawing of the Kings of *England*, and other Protestant Princes, from the Church of *Rome;* who on that change seized on all the Lands of that Order in their several Countries, and either kept them to themselves, or disposed them to others, as they pleased.

"Their first *Great Master* was that *Gerrard* by whom they were founded; the last that had his residence in the *Holy Land* was one *John D. Villers*, in whose time, being driven out of *Palestine*, they removed unto *Cyprus*, and in the time of *Fulk de Villaret*, *Anno* 1309, to the Isle of *Rhodes*. Ousted of which by *Solomon* the *Magnificent*, *Anno* 1522, they removed from one place to another, till at last by the magnificence of Charles V., *Anno* 1530, they were settled in *Malta;* and there we shall speak further of them.

"3. Of the *Templars*, instituted by *Hugh of Pagennes*, *Anno* 1113, and confirmed by *Pope Eugenius*. Their ensign was a *red*

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cross, in token that they should shed their blood to defend *Christ's* Temple. They were buried *cross-legged*, and wore on their backs the figure of a Cross; for which they were by the common people called Cross-backs, and by corruption *Crook-backs*. Edmund, Earl of Lancaster, second son to *Henry* the Third, being of this Order, was vulgarly called Edmund *Crook-back;* which gave *Henry* the Fourth a foolish occasion to feign that this *Edmund* (from whom he was descended) was indeed the eldest son of King Henry the Third, but for his *crookedness* and *deformity*, his younger brother was preferred to the Crown before him. These knights had in all Provinces of *Europe* their subordinate Governors, in which they possessed no less than 16,000 Lordships; the greatness of which revenue was not the least cause of dissolving the Order. For *Philip the Fair*, King of France, had a plot to invest one of his sons with the Title of *King of Hierusalem*, and hoped to procure of the Pope the revenue of this Order to be laid unto that Kingdome, for support of the Title: which he thought he might the better do, because Clement the V., then Pope, for the love he bore to *France*, had transferred his seat from *Rome* to *Avignon*. But herein his hopes deceived him; for this Order being dissolved, the lands thereunto belonging were given to the Knights *Hospitallers* or of *St. John*. The crimes objected against this Order were — Firstly, their revolt from their professed obedience unto the Patriarch of *Jerusalem*, who was their Visitor. Secondly, their unspeakable pride; and, Thirdly, their sins against Nature. The House of our Law-Students in London called the *Temple* was the chief house of the Knights of this Order *in England;* and was, by the Knights of St. *John*, whose principal Mansion was in *Smithfield*, sold unto the Students of the Laws, for the yearly rent of 10*l*., about the Middle of the reign of Edward III. These three Orders M. Selden (and deservedly) put not in his *Title of honour*, in that they were prohibited to kiss a woman; honorary Knighthood and the love of Ladies going together, like Virtue and Reward."

KNIGHTS TEMPLAR IN THE SEVEN CRUSADES, 1118 TO 1291

Hugo de Paganis, arriving in Palestine, a Crusader and pilgrim, finding that the Moslem inhabitants infested the approaches to Jerusalem and other sacred places, and persecuted such pilgrims as were not in sufficient numbers to protect themselves,

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gathered with him eight other companions, viz.: Godefroi de St. Aldemar, Roral, Gundemar, Godefroi Bisol, de Montdidier, Archibald de St. Aman, Andrew de Montbar, and the Count of Provence, and bound themselves to the Patriarch of Jerusalem, in A.D. 1118, "to guard the approaches to the Holy City, so that pilgrims to the sacred places might have easy access; to live as regular Canons of the Church, under the Benedictine rule; and to fight for the King of Heaven and the Bride of Christ, in chastity, obedience, and self-denial." In 1119 Hugo de Paganis became the first Master.

The palace of the Latin Kings of Jerusalem, which had been a Mosque on Mount Moriah — which Mount constitutes now the Haram Esh Sharif, meaning "The Noble Sanctuary" — and then was known as "Solomon's Temple," was assigned to them as their quarters.[1] This Mosque, after many troubles from the time of its first erection, is at the present day called the "Mosque of Omar," because at one time in its history he was supposed to have been its builder, but it has been well determined by good authority that he was not; but when he conquered Jerusalem, between A.D. 640 and 644, he put it in thorough repair.[2]

From this palace, or "Solomon's Temple," these Knights took the name of "Templars," and were also called "Poor Fellow Soldiers of Christ and the Temple of Solomon." They had, every one of them, seen hard service under the leadership of Godefroi

[1] In consequence of the services to the Christians performed by the "Poor Fellow Soldiers," Baldwin II., King of Jerusalem, gave them for a habitation, for hitherto they seem to have had no fixed place of abode, "the palace or royal house to the South of the Temple of the Lord, vulgarly called the Temple of Solomon" (Addison). "There seems to be confusion in this locality, by different writers, owing to the ignorance concerning the various buildings on this site." (Singleton.)

[2] Mosque of Omar or *Kubbet esh Sakra* (Dome of the Rock). This building, which is on the Platform or Original Site of Solomon's Temple, is an Octagon of 66 feet to each side, having four porticoes and a range of pointed windows incrusted with beautifully colored Persian tiles. Within are two concentric ranges of columns and square pillars — the interior range supporting the drum of the magnificent dome, which is nearly 100 feet in height and over 60 feet in diameter. Within the central range is a rock 60x50 feet rising seven feet above the pavement — tradition saying that it was upon this rock Abraham prepared to sacrifice his son Isaac. Underneath this rock is a cave — a chamber 14x16 feet, in which the Mohammedans worshipped. The walls and the drum are covered with beautiful Byzantine mosaics of different dates, and the windows are filled with splendid sixteenth century colored glass. This Mosque was probably a very early Byzantine church. It was no doubt greatly improved by Omar, when the Mohammedans occupied Jerusalem. Some writers say by Abdel-Malek Ibn Marwan, before the time of Omar. Other authorities — see Hastings "Dictionary of the Bible" — speak "of the Temple area where Abd el-Melek built his beautiful dome in 688," and that "in 637 Omar conquered Jerusalem after a four months' siege."

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de Bouillon, and were well qualified to render efficient service in aid of pilgrims and all others requiring their assistance.

Their fame and valuable services soon spread over all Europe, and many of the sons of noble houses were induced to enter into this body, so distinguished by its acts of benevolence and charity. The Order was brought prominently to the especial notice of St. Bernard, Abbot of Clairvaux, by whom a pastoral was issued praising the valor and extolling the merits of the Templars. At the Council of Troyes, in 1128, Statutes were formulated for the new Order. Seventy-two rules of discipline were adopted, which met the concurrence of Pope Honorius II. and the Patriarch of Jerusalem. So rapid was the growth of this Order that they had been established in every kingdom of Latin Christendom. Domains in Normandy were granted to them by Henry I. of France. In 1129 they were established in Castile, in 1131 in Rochelle, in Languedoc in 1136, in Rome in 1138, in Brittany in 1141. The White Mantle was chosen to be worn to distinguish them from the Hospitallers, who wore a robe of black. The Red Cross was added in 1146 by Pope Eugenius III., to be placed on the breast as a symbol that the Order was expected to invite martyrdom.

Hugo de Paganis, the first Master of the Templars, visited England, and many English knights followed him to Palestine as Members of the Order. Among these was Fulk, Count of Anjou, who afterward was King of Jerusalem, in 1131. Hugo de Paganis died in 1136. Robert de Craou, a nephew of Anselm, Archbishop of Canterbury, succeeded Paganis as Grand Master of the Order.

The Second Crusade was excited by the troubles and dangers to which the Christians of Syria were exposed from the conquering arms of the Turks, who defeated the Franks at Antioch, and had taken Edessa, and threatened the destruction of all the Christian kingdoms of Syria. In this crusade Everard de Baris, the third Master of the Templars, was greatly renowned for his deeds of valor. This crusade, as before stated, was incited by St. Bernard, Abbot of Clairvaux in Champagne, who was distinguished for his learning and devotion. Under Louis VII., King of France, and Conrad III., Emperor of Germany, two immense armies marched for the Holy Land — this was in 1147. Manuel Comnenus, the Greek Emperor, through whose country the armies

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marched, by his treacherous conduct, caused great and a long series of disasters. A fruitless attempt was made to take Damascus, and the expedition was finally abandoned; only a small remnant of this vast host returned to Europe.

Saladin, the Sultan of Egypt, in 1187 caused a Third Crusade to be started. Frederick Barbarossa, Emperor of Germany; Philip Augustus, King of France; and Richard I. of England, were the leaders of this crusade. In 1189 the Emperor of Germany set out first, but unfortunately died of a fever caused by imprudently bathing in the Orontes River, the modern Nahr-el-Asi, the chief river in Northern Syria; it flows past Antioch, and empties into the Mediterranean Sea. His army was then joined to the forces of the other two monarchs at Acre. Nearly two years were passed by these armies in the siege of Acre before it was surrendered, although Saladin made every effort to relieve the defenders. Nine battles were fought, and over 100,000 Christians perished during the siege.

Unfortunately, from the peculiar temperaments of Philip of France and Richard of England, they could not agree; and Philip returned to Europe. Richard led his army to Ascalon and defeated Saladin; but was finally driven from Jerusalem. Richard performed prodigies of valor during this crusade, by which the admiration of the Saracens was excited, and from which he derived his name of "Cœur de Lion." He made a treaty with Saladin, by which the pilgrims were protected from injury and oppression; he then returned to Europe, in 1192. Saladin died in 1193; the unity of his empire was destroyed. The Sultans of Damascus, Egypt, and Aleppo became hostile to each other, and the Christians of Syria were not molested for many years.

Pope Innocent III., in 1203, promoted the Fourth Crusade. At Venice a great armament was fitted out. The expedition, however, was diverted from its true mission against the Mohammedans, and, led by Baldwin, Count of Flanders, proceeded against Constantinople. In 1204 the Crusaders took this city, and then founded there the Latin dynasty of emperors who continued to fill the throne for fifty-six years.

Frederick II., Emperor of Germany, in 1228 led the Fifth Crusade, and it was ended by a treaty which he made with the Sultan of Egypt, according to which Palestine was ceded to Fred-

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erick, and free toleration granted to the two faiths of Christianity and Mohammedanism. By this arrangement the Christians lived in Jerusalem in peace and prosperity, until the Mongols, in the middle of the 13th century, disturbed this harmony.

Louis IX. (St. Louis) of France, in consequence of the capture and pillage of Jerusalem by the barbarous Mongols, in 1249, undertook the Sixth Crusade. After he had taken Damietta he was completely defeated by the Sultan of Egypt and taken prisoner; but was, in 1250, ransomed by his subjects.

In alliance with Prince Edward (afterward Edward I.), son of Henry III. of England, St. Louis undertook the Seventh and last Crusade, in 1269, because of the capture of Antioch by the Mameluke [1] Sultan of Egypt. Louis went to Africa, expecting to receive the King of Tunis as a convert to Christianity; he, however, found him to be a determined enemy. A pestilence having seized upon the French camp, they perished by thousands upon the burning sands. St. Louis died in his tent; and his son, after making a treaty with the King of Tunis, returned to France.

Prince Edward, who at the age of fifteen had been married (August 5, 1254) to Eleanora of Castile (*Infanta Donna*), not ten years of age, sister of King Alphonso, surnamed the "Astronomer," proceeded to Palestine. He was accompanied by his wife, who, leaving her three infants in England at Windsor, met her lord at Bordeaux, and from thence they sailed to Ptolomais and in that campaign he won a great battle and stormed Nazareth. Embarking at Cyprus he won another victory, June, 1271, at Cahow.

The Saracens became greatly alarmed, and an attempt was made against Edward by the prince of the Assassins, called the "Old Man of the Mountains." He employed a fanatic, who, pretending to be a Christian convert, was admitted to the presence of Edward, aimed a dagger at his side, but stabbed him in the arm. Although wounded as he was, he overcame and killed the assassin before his attendants reached him. Being fearful that the weapon had been poisoned, for the wound turned black, when the Master of the Temple and the doctors recommended incision, the Princess Eleanora, agonized at what her lord had to suffer, cried and lamented, until his brother Edmund said: "My sister, it is better

[1] Mameluke, meaning in Arabic *slave*.

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you should cry than all England weep." Edward, holding out his arm, bade his surgeons "cut away and spare not, he would bear it," and told his favorite knight, John de Vesci, to "carry the Princess away from a sight not fit for her to witness." Sir John carried her away to her ladies, she shrieking and struggling all the time. The surgical operation was effectual, and, owing to Edward's virtue of temperance and Eleanora's tender care of him, he was convalescent in fifteen days.[1]

The forces of Edward, having been greatly reduced by sickness and want, prepared to leave the Holy Land, where his wife had given birth to a daughter, celebrated under the name of "Joanna of Acre," in which city she was born, and who afterward married Gilbert de Clare, the first nobleman of England. On their arrival in Sicily sad news met them — that their heir, Prince John, had died suddenly, and his brother Henry also. A messenger arrived on the third day, announcing that Edward's royal sire, Henry III., had expired, and Edward was now King of England. He had borne the loss of his sons with firmness, but was thrown into agonies upon the news of his father's death. When surprise was expressed at this he replied, "Eleanora may bring me more sons, but the loss of a father can never be replaced."

This closed the era of the Crusades. Antioch had fallen by the hands of the Sultan of Egypt, and the inhabitants were slaughtered or carried into slavery in 1268. All the other towns in Syria, successively, were reduced and fell into the hands of the Mohammedans excepting Acre, which for some time was the seat of the Christians. It was captured by the Sultan in 1291, and 60,000 of its inhabitants were massacred or sent into slavery. Soon afterwards all the churches and fortifications of the Latin Christians throughout Syria were destroyed.

We might with some profit here pause, and reflect upon the wonderful effect that resulted from these vast and religious wars, between the Western Christian nations and the hordes of ignorant and benighted Mohammedan believers of the East, which successively followed from the First Crusade in 1096. No less than 275,000 men, mostly the dregs of the population of the various nations of Europe, were commanded by a religious fanatic, Peter the Hermit. The first detachment, under Walter the Penniless,

[1] Agnes Strickland, "Queens of England," 1871, p. 97.

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was destroyed by the Bulgarians, a few only succeeding in reaching Constantinople, where those led by Peter himself joined with them. After many difficulties a part of these succeeded in reaching Asia Minor, opposite Constantinople, where, upon the plains of Nice, they were defeated with great slaughter by the Turkish Sultan. A third and fourth expedition met with similar misfortune.

However, the real Crusaders very soon thereafter arrived at Constantinople, who consisted of six armies of veteran soldiers, who were commanded by the most skillful and experienced commanders of that age: Godfrey of Bouillon, Duke of Lorraine; Hugh the Great, brother of Philip I., King of France; Robert, son of William the Conqueror of England; Count Robert of Flanders; Bohemond, Count of Tarentum, with his cousin, the noble and illustrious Tancred; and Count Raymond of Toulouse; amounting to nearly 600,000 men.

This force, under these noble leaders, defeated Sultan Soliman, and took possession of his capital, Nice, in 1097, and afterward marched on to Syria, and besieged and took Antioch, in 1098, after seven months' siege; during which time Peter the Hermit, with multitudes of others, deserted the Crusaders. The Persian Sultan, having sent an immense army of Mohammedans to aid the others, they were also defeated and routed. The Crusaders then marched to Jerusalem, and found their numbers reduced to 40,000. This city surrendered to the Crusaders in 1099, after a short siege; and Godfrey de Bouillon was unanimously chosen King. Soon thereafter he met the Sultan of Egypt, with an immense army, at Ascalon, and there defeated him.

The Kingdom of Jerusalem, in a short time, was extended, until it embraced the whole of Palestine; nearly all or the best parts of Asia Minor were restored to the Eastern Empire; Bohemond was made Prince of Antioch. At this time, says Bro. Singleton, the two Orders of Knights Hospitaller of St. John and Knights Templar above referred to were founded, "and for nearly fifty years the three Latin principalities or Kingdoms of the East — viz.: *Edessa, Antioch, and Jerusalem* — maintained themselves against the Mohammedans, and increased in power and wealth."

Then a Turkish Emir, who, having been made Governor of Aleppo, had defeated the Franks at Antioch, had taken Edessa,

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and threatened the destruction of all the Christian Kingdoms in Syria.

The influence of these crusades, extending from 1090 to 1291, a period of two hundred years, was very evident upon the European nations who had so repeatedly furnished their contingents to supply the armies who fought so hard and through so many difficulties in that unfavorable climate of Syria. In reading the accounts of these various crusades we are constantly reminded that in nearly every successful battle the conduct of the brave and gallant Knights Templar insured a complete victory.

The great reputation which they gained caused a constant increase of their numbers from the very best elements of the higher classes in Europe — and a constant increase of lands and monasteries and other estates. The political and social improvement of the nations of Europe followed. They tended to break up the feudal system, and the great barons were compelled to sell their extensive estates, in order to get the means of paying for the equipments of their armies; and their estates were divided up among the people generally. Popular freedom was given to towns and cities, with political privileges, in return for contributions of money to pay for troops and equipments. Commerce was encouraged by the demand for so many ships to transport such immense amounts of supplies and men — and every branch of trade was greatly stimulated and increased to furnish arms, equipments, and food supplies. Knowledge was diffused among the people, who formerly were almost as ignorant of the outer world as their domestic animals.

There was in those two centuries a wonderful advance in science, art, and literature. The Greek and Saracenic civilization was soon imbibed by those who visited the East, and on their return to Europe, their own countries soon felt the influence in every branch of human knowledge.

Among those who returned, and thus impressed at home the great improvement in manners and customs, none were more influential than the Knights of the several Orders. Their influence was greater by far than any others who were fortunate to return; and consequently, according to human nature everywhere, these Orders became distasteful to all classes by their arrogant and tyrannical conduct, both to high and low; until the King of France,

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Philip the Fair, and Pope Clement V., for their own selfish purposes, and to gain the wealth of these Orders, determined to crush them, which resulted in, first, their imprisonment for several years, until the plot was ripe; then by their execution, after the minds of the people had become sufficiently reconciled to their suppression.

During A.D. 1118, some writers say 1188, according to a Swedish Legend, "the Rose Croix came from the East into Europe, to propagate the doctrine of Jesus. Three of them founded in Europe the Order of Masons of the East (some writers say that our *Knight of the Red Cross* may probably have been derived from this Degree), to serve as a preparatory seminary for those pupils whom they intended to instruct in the most sublime sciences." [1]

To Ormesius, a priest of Alexandria in Egypt, has been credited the origin of the Order of Rose Croix. He with six others embraced Christianity at the solicitation of St. Mark the Evangelist, A.D. 46.[2] This tradition may be reconciled with the tradition of the formation of the Order of the Temple in Paris, which declares that the "Order of the East gave birth to the Order of the Temple; that, in Ancient Egypt, we find the cradle of the Order of the East." Also, "the Swedish brethren," as Reghellini observes, "have always enjoyed in the Order a very brilliant reputation for their learning; the proof of which is that all nations have adopted, in the Master's degree, the *distress sign*, as it was established in the catechism of their Symbolic Degrees." [3] This, however, can not be reconciled with that, which gives the origin of the Rose Croix, by the admission of the Order of St. John of Jerusalem of 27,000 Scottish Masons, who had given their aid to the Christian Princes during the wars of the First Crusade, as given by Oliver [4] and several others.[5] Addison says [6]: "That the first authentic notice of an intention on the part of the Hospitallers to occupy themselves with military matters occurs in the Bull of Pope Innocent the Second, A.D. 1130." It is very probable that the latter Order was not of a military character at this time.

[1] "La Maçonnerie," tome ii, p. 431.

[2] "La Maçonnerie," tome ii, p. 431. "Acta Latomorum," tome i, p. 336.

[3] "La Maçonnerie," tome ii, p. 430.

[4] "Historical Landmarks," vol. ii, p. 135, note 40.

[5] "Dalcho's Oration," Appendix, note A, p. 66, Lexicon.

[6] Charles G. Addison, "History of the Knights Templar," p. 55.

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The Order of the Templars, by the exertions of Baldwin, King of Jerusalem, was greatly extended throughout Europe. The church, through the Pope and clergy, was enlisted in their favor. A code or set of rules was given them, afterward confirmed by a Papal Bull. Large grants of land, and also money, were made to the Templars, after the visit of Hugo de Payens, or Paganis, to Normandy, England, and Scotland, as before mentioned (A.D. 1128).

According to Reghellini, "Eighty-one Masons, under the conduct of Garimont, Patriarch of Jerusalem, crossed into Europe, in 1150" (date probably erroneous). "They went to the Bishop of Upsala, in Eastern Sweden, who received them very favorably, and by this means the Bishop was initiated into the mysteries brought from the Copts; afterward they intrusted to him the sacred depot of these doctrines, rites, and mysteries. The Bishop of Upsala took care to conceal them in the subterranean vault of the tower of the four crowns, which at that time was the treasure-house of the King of Sweden. Nine of these Masons, among whom was Hugo de Payens, or Paganis, established in Europe the Order of the Templars, who subsequently received the depot, which had been given to the Bishop of Upsala, which held the doctrines, dogmas, and mysteries of the Coptic Priests." Reghellini adds: "It was by this action that the Templars became the conservators and guardians of the mysteries, rites, and ceremonies brought from the East by the Masons and the Levites of the true light." [1] Hugo of the Temple, as he is sometimes called, before he left England, appointed a Prior to govern [2] the Order in England.

The enthusiasm which prevailed in favor of the Templars was so great over Europe at this time that the King of Navarre bequeathed his kingdom to the Order. Most of the Barons of Navarre and Aragon ratified the act; notwithstanding which, the claims of the Templars were afterwards successfully resisted. After Hugo had laid the foundations of the Order, he returned to Jerusalem and was greeted with great distinction (A.D. 1129), and a grand Council of War was called; soon after which he died.

Hugo de Payens was succeeded by Robert de Craou, surnamed the Burgundian, son-in-law or nephew of Anselm, Arch-

[1] "La Maçonnerie," tome i, p. 437.

[2] Charles G. Addison, "History of the Knights Templar," p. 27.

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bishop of Canterbury, in 1136, who became a Templar after the death of his wife. The Templars were defeated in several battles by Zenghis and Noureddin, and lost several towns, the principal one being Edessa. In consequence of these defeats application was made to the Pope for assistance by the clergy of the Eastern Churches, and he commissioned St. Bernard to preach the Second Crusade. In 1146 Everard des Barres, or de Barri, succeeded; Lord Robert convened a general chapter at Paris, where the Second Crusade was arranged. The Red Cross was permitted to be worn by the Templars by Eugenius III. In 1148 the Red Cross banner was first unfurled in battle, it is supposed, at Damascus. It was a white standard, having in the center the blood-red cross, the symbol of martyrdom. Reghellini supposes the origin of this symbol to be of the highest antiquity.

The Second Crusade having been a failure, the Master returned with King Louis to Paris. The Templars could only collect one hundred and twenty knights and one thousand serving brethren to recover the province of Antioch, which had been invaded by the enemy. The Master abdicated, and spent the rest of his life in the Monastery of Clairvaux.

He was succeeded by a nobleman of illustrious family of Burgundy, in France, Bernard de Tremelay, a valiant and experienced soldier, who was chosen Master in 1151. The Infidels were defeated near Jerusalem (1152) in a night attack, and driven to the Jordan, five thousand being left dead on the plain near the ford. Against this victory a disastrous defeat was encountered by the Templars, who in 1153 attempted to take the city of Ascalon. "They penetrated, at dawn of day, through a breach in the wall, reached the center of the town, were surrounded by the Infidels, and 'slain to a man.' Their bodies were exposed in triumph from the walls."

Bertrand de Blanquefort, of a noble family of Guienne, a pious and God-fearing man, succeeded to the Mastership in 1154. The enemy captured him, with Otho, the Marshal, and eighty-five others, in an ambush near Tiberias in 1156. Shortly thereafter, *thirty* Knights Templar put to flight, slaughtered, and captured two hundred Infidels. At the instance of Manuel Comnenus, Emperor of Constantinople, the Master was liberated (1158).

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In 1167 "Philip of Naplous became Master; he was the first Master who had been born in Palestine. He had been lord of the fortresses of Krak and Montreal in Arabia Petræa; having assumed the habit and taken the vows of the Order of the Temple, after the death of his wife." Philip resigned his office in 1170, and Odo de St. Amand, of undoubted courage and resolution, succeeded as Master of the Temple, according to William, Archbishop of Tyre, "having the fear neither of God or man before his eyes." In 1168, because the Master of the Temple refused to invade Egypt, in violation of certain treaties, Gilbert d'Assalit, the Guardian of the Hospitallers, the friend and confident of Almaric, King of Jerusalem, armed the Hospitallers as a great Military Society, in imitation of the Templars.

Egypt having been unjustifiably invaded by the Christian Knights, without the Templars, Saladin crossed the desert with 40,000 horse and foot, and after ravaging the borders of Palestine, advanced to and laid siege to Gaza, but was forced to retire again into Egypt by the Templars.

After this the Templars and Hospitallers became the guardians of the *true cross*—the former marched on the right, and the latter on the left of the sacred emblem.

The Templars conquered the Assassins in 1172, and their chief, "the Old Man of the Mountains," was forced to sue for peace. Near Ascalon, in a battle (November 1, 1177), "the Infidels were defeated. Odo with *eighty* Knights broke through the famous guard of Mamelooks, slew their commander, and forced Saladin to fly, almost naked, on a fleet dromedary." At the battle of Jacob's Ford, "where there was much hard fighting, the Master of the Hospital, covered with wounds, having fled, and the Count of Tripoli also, the Templars were all killed or taken prisoners and the Master Odo de St. Amand fell into the hands of the enemy. The fortress was burned down, and all the Templars taken in the place were sawn in two except the most distinguished."

THE MARTYRDOM OF DE MOLAY AND OTHERS

During the difficulties between Philip, King of France, and Boniface VIII., the Templars sided with the Pope. The King had issued coin below the proper standard, which caused a rebel-

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lion, and as the rents of the Templars were very great, they were thought by the King to be the instigators of the disaffection. The King determined to be revenged, and was not long in finding someone suited to his purpose. The evidence of the party who to obtain the royal pardon gave his testimony, was merely "hearsay," but two apostates from the Order, who were expelled and condemned to imprisonment for their crimes, supported this testimony. This information was treasured up by the King, to be made use of at the right time. Clement, an unprincipled man, in order to gain the summit of his ambition, had pledged himself on the holy sacrament to comply with a condition of which he was then ignorant. He became the instrument of the vindictive and wily monarch.

This Order, which had been for one hundred and seventy years the admiration of all Christendom, its members having shed freely their blood, and given thousands of lives to defend Christianity, and lavished their treasures in defense of the Cross against the Infidels, were declared to be heretics and apostates; they were accused of the blackest crimes, all of which were impossible. All the Templars in French dominions were simultaneously arrested and cast into prison. Tortures of every kind were unsparingly applied. Some, to escape these horrible pains, confessed these crimes and absurdities imputed to them, in hopes of obtaining pardon. Most of these, after being restored to liberty, renounced their confessions and solemnly declared that the excessive torments to which they had been put alone induced them to confess that which they knew to be false. They were then treated as relapsed heretics and cast into the flames.

Neither age nor rank could escape of those who persisted in denying the guilt of the Order. Some languished in loathsome dungeons for years and perished from neglect, disease, and starvation. Others, more robust, were in time restored to liberty, to wander about the world with mutilated limbs, to gain a living as best they could.

It would seem that these events, so well known to the nations of Europe, would have taught them all along the ages, from the Crusades to the 19th century, the humanitarian principles in their religion. Unfortunately, cruelty of every kind was so deep set in the very nature of all the bigots, that the religious

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sentiment being prevalent it was utterly impossible for the Roman Church ever to forgive any individual, high or low, who dared to question in the least manner any dogmatic utterance which might be issued from the Church authorities. Total obedience, the most abject and servile, was exacted from every individual. The history of every nation upon the continent of Europe, and where the Pope had authority elsewhere, shows that cruelties of the worst description were visited upon all who would not conform to the demands of the Church of Rome.

Such were the influences of that "*curse of the world*" which followed upon the suppression of the Templars by that "*Curse of France*"—as *Philip the Fair* was styled by Dante—that cruelties for differences in religious matters have been continued to the present day where any particular church is sustained by secular authority. The conduct of Spain in her treatment of her West and East Indian colonies in political matters is but the continuation of the old religious persecutions of the "Inquisition," "which caused countless millions to mourn." The persecutions of the Spanish governors in Cuba, Porto Rico, and Philippines are the latest phases of the Spanish "Inquisition" and the "French Bastile"—The Devil's Island being but a survival of that famous fortress destroyed in Paris during the Revolution.

Let us now complete the story of the Templars of the Crusades. One recent author says: "The final scene of this dreadful tragedy was yet to be enacted. The four most noble victims were reserved for the last. James de Molay, the Grand Master; Guy, the Grand Preceptor; Hugo de Paralt or Peraldes, the Visitor General; and Theodore Bazile de Merioncourt, who had returned from the East (1307), when summoned by the Pope, and who had languished in prison for five years and a half, were (March 11, 1313) led out to a scaffold which had been erected in front of Notre-Dame, publicly to avow confessions which the Grand Master had declared were forged. The confessions were read, their assent was required. Two were silent, and were condemned to prison for life.

"But the Grand Master raising his arms, bound with chains, toward heaven, and advancing toward the edge of the scaffold, declared, in a loud voice, that to say that which was untrue was a crime, both in the sight of God and man. 'I do,' said he, 'con-

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fess my guilt, which consists in having to my shame and dishonor suffered myself, through the pain of torture and the fear of death, to give utterance to falsehoods, imputing scandalous sins and iniquities to an illustrious Order, which hath nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence by engrafting a naked lie upon the original falsehood.' He was here interrupted by the Probo and his officers, and Guy, the Grand Preceptor, having commenced with strong asseverations of his innocence, they were both hurried back to prison." [1]

King Philip was then informed of the occurrence, and in his blind fury ordered them to be immediately executed. This took place at four o'clock the same day, Addison says at *dusk*. There is no apparent discrepancy in this, as in March it often occurs that it is dusky soon after 4 P.M. They were conducted to the "Isle de la Cité," a funeral pyre having been erected, and not yet completed, near where now stands the statue on horseback of Henry IV.

While the work of completion was going on, the Grand Master solemnly declared the innocence of his brethren, and then prayed as follows: "Permit us, O God! to remember the torments which Jesus Christ suffered to ransom us, and to imitate the example which He set us in enduring, without a murmur, the persecutions and tortures which injustice and blindness prepared for Him. Pardon, O my God! the false accusations which have caused the total destruction of the Order of which Providence appointed me the head. And if Thou wilt deign to hear the supplication which we now offer Thee, grant that the deceived world may, at some future day, better know those who have endeavored to live for Thee. We hope to receive, from Thy goodness and mercy, the reward for the torments and death which we are about to suffer—to enjoy Thy divine presence in the realms of bliss."

They were then hurried off to the stake, the executioners of the King being fearful of an uprising of the people. Small fires were kindled under their feet. "This hellish torture was borne with fortitude and resignation, without cries or groans, imploring the mercy of God and maintaining the innocence and purity of

[1] Charles G. Addison, "History of the Knights Templar," p. 279. Vertot gives this speech in different words, though alike in substance, vol. i, p. 219.

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their beloved Order to the last. At length De Molay, when his body was being consumed, having yet command of his tongue, looking at the crowd before him, exclaimed:

"You who behold us perishing in the flames shall decide our innocence! I summon Pope Clement V. to appear in *forty days*, and Philip the Fair in *twelve months*, before the just and terrible throne of the ever-living God, to render an account of the blood which they have unjustly and wickedly shed!" [1]

The fires burned lower and lower, and in time became extinguished! The mortal parts of James de Molay and of Guy had been reduced to ashes—their spirits had returned to their Creator!

Vertot and *L'Histoire de l'ab. de l'Ord.* both doubt the truth of this tradition. The manuscript of Knights Hospitaller, the manuscript of Knights Hospitaller of de la Hogue, and the Degree of Novice of the Order of Unknown Phil. Judges state that De Molay made this prediction *just* before he was placed on the funeral pyre.[2]

Vertot, in his account of the *Origin of the Order of Knights Templar*, states that "A Templar and a citizen of Breziers, having been apprehended for some crime, were committed together to a dungeon; for want of a priest, they confessed each other; that the citizen, having heard the Templar's confession, in order to save his own life, accused the Order to Philip King of France; charging them, on the authority of what his fellow-prisoner had told him, with idolatry, sodomy, robbery, and murder; adding that the Knights Templar being secretly Mahomedan, each Knight, at his admission into the Order, was obliged to denounce Jesus Christ, and to spit on the Cross, in token of his abhorrence of it. Philip, on hearing these accusations, pardoned the citizen, and disclosed to the Pope this extraordinary confession, with a request that their Order should be suppressed." [3]

This accusation against the Templars' religious faithfulness may be true to the extent that these requests suggest that the Templars might have used them as a test of the candidate whose mind would be sorely tried between reverence to the holy symbol, loyalty to the Saviour, and obedience to the Order. We know not

[1] Vertot, vol. i, p. 219.

[2] "Orthodoxie Maçonnique," p. 393.

[3] Cole, "Masonic Library," p. 286.

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now how this trial of the soul was conducted, if it was ever attempted, but the claim may have had some foundation in fact.

Vertot also says that "In Germany the historians of that nation relate that Pope Clement having sent his Bull for abolishing the Order to the Archbishop of Metey, for him to enforce, that prelate summoned all his clergy together, that the publication might be made with greater solemnity; and that they were suddenly surprised by the entry of Wallgruffer, Count Sauvage, one of the principals of the Order, attended by twenty other Templars armed and in their regular habits. The Count declared that he was not come to do violence to any body, but having heard of the Bull against his Order, came to insist that the appeal which they made from that decree to the next Council and successor of Clement should be received and published. This he pressed so warmly that the Archbishop, not thinking it proper to refuse men whom he saw armed, complied. He sent the appeal afterward to the Pope, who ordered him to have it examined in a Council of his province. Accordingly a Synod (assembly of Churchmen) was called, and after a lengthy trial, and various formalities which were then observed, the Templars of that province were declared innocent of the crimes charged upon them." [1]

"Notwithstanding this verdict of innocence it does not appear that either their government or their possessions were restored to them as a distinct Order. Their estates in the German Empire were divided between the Knights of Malta and the Teutonic Knights. Many of the Templars joined themselves to the Knights of Malta; and some writers hold this to be probable, for prior to this time the habit of the Knight Templar was originally *white;* but they now distinguish themselves by the same color as the Knights of Malta, viz., *black.*" [2]

"The fate of the persecutors of the Order is not unworthy of notice. A year and a month after the horrid execution, the Pope, Clement V., was attacked by a dysentery, and speedily hurried to his grave. His dead body was transported to Carpentras, where the Court of Rome then resided. It was placed at night in a church which caught fire, and the mortal remains of the Holy Pontiff were almost entirely consumed. His relations

[1] Cole, "Masonic Library," pp. 288, 289.

[2] This paragraph of comment is by Bro. Singleton.

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quarreled over the immense treasures he left behind him, and a vast sum of money, which had been deposited for safety in a church at Lucca, was stolen by a daring band of German and Italian freebooters.

"Before the close of the same year, King Philip IV. died of a lingering disease which had baffled all the art of his medical attendants, and the condemned criminal, upon the strength of whose information the Templars were originally arrested, was hanged for fresh crimes. 'History attests,' says Raynouard, 'that all those who were foremost in the persecution of the Templars came to an untimely and miserable death. The last days of Philip IV. were embittered by misfortune. His nobles and clergy leagued against him to resist his exactions. The wives of his three sons were accused of adultery, and two of them were publicly convicted of that crime.

" 'The chief cause of the ruin of the Templars,' justly remarks Fuller, 'was their extraordinary wealth.' As Naboth's vineyard was the chiefest ground of his blasphemy, and as in England Sir John Cornwall, Lord Fanhope, said merrily, 'Not I, but my stately house at Ampthill, in Bedfordshire, was guilty of high treason,' so certainly their wealth was the principal cause of their overthrow. We may believe that Philip IV. would never have taken away their lives, if he might have taken their lands without putting them to death, but the mischief was he could not get the honey unless he burnt the bees." [1]

King Philip IV., the Pope, and the European sovereigns appear to have disposed of all the personalty of the Templars, the ornaments, jewels, and treasures of their churches and chapels. During the period of five years over which the proceedings against the Order extended they remained in the actual receipt of the vast rents and revenues of the Fraternity. King Philip IV. put forward a claim upon their lands in France, to the extent of a million dollars, for the expenses of the prosecution, and Louis, his son, claimed a further sum of $300,000. "I do not know," says the celebrated Voltaire, member of the Lodge of the Nine Muses, "how much went to the Pope, but evidently, the share of the Cardinals, the Inquisitors delegated to make the process good, amounted to immense sums." The Pope, according to

[1] "Orthodoxie Maçonnique," p. 393.

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his own account, received only a small portion of the personalty of the Order, but others make him a large participator in the good things of the Fraternity.

ERA AFTER THE DISPERSION OF THE KNIGHTS TEMPLAR

Extracts quoted by Bro. Singleton from writings of Edward Manning, Cardinal Archbishop of Westminster:

"The south of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was also a favorite one with the gild of Masons. It is asserted too that, as far back as the 12th century, the Lodges of the gild enjoyed the special protection of the Knights Templar. It is easy in this way to understand how the symbolical allusion to Solomon and his Temple might have passed from the Knights into the Masonic formulary. In this way too might be explained how, after the suppression of the Order of the Temple, some of the recalcitrant, maintaining their influence over the Freemasons, would be able to pervert what had been hitherto a harmless ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document was long ago published, which purports to be a charter granted to a Lodge of Freemasons in England, in the time of Henry VII., and it bears the marks in its religious indifference of a suspicious likeness between Freemasons of then and now. In Germany the gild was numerous, and was formally recognized by a diploma granted in 1489 by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

"So far, however, the Freemasons were really working stonemasons; but the so-called Cologne Charter (the genuineness seems certain), drawn up in 1535 at a reunion of Freemasons gathered at Cologne to celebrate the opening of the Cathedral Edifice, is signed by Melanchthon, Coligny, and other ill-omened. Nothing certain is known of the Freemasons — now evidently become a sect during the 17th century, except that in 1646 Elias Ashmole, an Englishman, founded the Order of Rose Croix, Rosicrucians, or Hermetic Freemasonry, a society which mingled in a fantastic manner the jargon of alchemy and other occult sciences with Pantheism. This Order soon became affiliated to some of the

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Masonic Lodges in Germany, where from the time of the Reformation there was a constant founding of societies, secret or open, which undertook to formulate a philosophy or religion of their own.

"As we know it now, however, Freemasonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart Dynasty, introduced the order into France, professing to have his authority from a Lodge at Kilwinning, Scotland. This formed the basis of that variety of Freemasonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a Lodge at York, which was said to have been of a very ancient foundation." [1]

From this extract some of our recent writers have thought that "this connection exists just so far as the Templary of our own day clings to its knightly practices, and is true to its Templar Dogmas of the Christian faith and teaching."

The same spirit of Clement V. is here shown by this famous Manning.

From the various high-grade systems which sprang into existence in Europe during the middle and latter part of the 18th century came the Templary on the Continent of Europe. For in each system there was to be found the Knight Templar Degree. The Ancient and Accepted Rite of Twenty-five Degrees, and its successor, the Ancient and Accepted Scottish Rite, formed at the close of the 19th century, are cemented with the Templar spirit.

The principles in all of the several rites wherein is to be found the Templar Degree, are dogmatic utterances, and "squared with the words of that Ancient Landmark, God's Holy Word." The lessons of duty found in our modern Templarism are to be applied and practiced in our daily life, and he who follows faithfully all the teaching of our Order will be a "Christian in deed and in truth, and in whom there is no guile."

History says Philip died a few weeks after the martyrdom of De Molay, and Addison fixes the period of the death of the Pope a year and one month afterward, and he also says, "History

[1] A Catholic Dictionary containing some "Account of the Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church." By William E. Addis, Secular Priest, sometime Fellow of the University of Ireland, and Thomas Arnold, M.A., Fellow of the same University. Second Edition, London, 1884.

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UNITY, PEACE AND PLENTY

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attests that all those who were foremost in the persecution of the Templars came to an untimely and miserable death." [1]

By the execution of the principal officers of the Templar organization their enemies supposed that the Order was destroyed for all time; "but the Eagle of St. John was merely scorched —not killed. From the ashes of the old Phœnix has arisen another Order, more glorious in all its aspects than the original; and in the latter part of the 19th century, the Knightly Order of the Templars, clad in the Armor of Integrity, and armed with the sword of knowledge, have waged, are still waging, and will ever wage eternal war against the three ancient enemies of the human race—*Falsehood, Fanaticism, Superstition! Dieu le veut*—'Such is the will of God.' "

After the execution of De Molay and the dispersion of the Templars, in all the nations of Europe, their possessions were confiscated and divided among various other Orders; the survivors were compelled to leave their homes, discard their garb of Templars, and mingle again with the world.

If traditions can be relied upon, some preserved their "Order of the Temple at Paris"; and some the "Templars in Scotland," of whom Charles Edward Stuart was said to have been chosen Grand Master. Some, it is said, sought refuge in the Society of Free and Accepted Masons, in order "that they might there enjoy with impunity the religious dogmas which they had brought with them from the East—the liberal sentiments of the Johannite Christians—the pure doctrines of the primitive Christian Church. Many entered the preceptories of the Knights Hospitaller, after a part of their lands had been granted to them."

From this circumstance no doubt the modern degree of Knights of Malta has been incorporated into the Encampments of Knights Templar. The Knights of Malta were never anciently claimed to have been Freemasons. "In 1740 the Grand Master of the Order of Malta caused the Bull of Clement XII. to be published in the Island of Malta, and forbade the meetings of Freemasons. On this occasion several Knights and many citizens left the Island." "In 1741 the Inquisition pursued the Freemasons at Malta. The Grand Master proscribed their assemblies under

[1] Charles G. Addison, "History of the Knights Templar," p. 280.

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severe penalties, and six knights were banished from the Island, in perpetuity, for having assisted at a meeting."

From tradition we also learn that after the death of De Molay, in 1313, the Templars were divided into four parties, viz.:

1. The Templars in Portugal and Italy—known since as Knights of the "Order of Christ."

2. Those who accepted Peter d'Aumont as the successor of De Molay.

3. Those who asserted that John Marc Larmenius was his successor.

4. Those who refused to accept either Larmenius or D'Aumont.

Passing by the first, second, and third classes, our sketch needs only to refer to the fourth—as Modern Templarism is supposed to be derived from the fourth class, which may be divided into two classes—the Scotch and English.

Edward having barred the Templars from taking refuge either in England or Ireland, and then attempted to force them, as he had done their brethren in those countries, to enter the preceptories of the Knights of St. John, they were forced to join Bruce, who gave them ample protection; and it is said by their assistance he was enabled to defeat the forces sent against him by Edward at the battle of Bannockburn. He is said to have created, on June 24, 1314, the Order of St. Andrew du Chardin,[1] to which was afterward united that of Heredom (H. D. M.). He reserved to himself and to his successors forever the title of Grand Master; and founded the Royal Grand Lodge of the Order of H. D. M. at Kilwinning.

By the death of De Molay, the Order of the Temple was broken up, and the members scattered in all directions, as they had no common head. Those of them who had been leaders in each country were imprisoned for life, or executed, the brethren, persecuted in all directions, and for concealment, wandered about and cast off the clothing of the Order, and again mingled with other men. Addison says: "Papers and certificates were granted to men with long beards, to prevent them from being molested by the officers of justice as suspected Templars."

Their assemblies were forbidden under severe penalties, and at one time six Knights were banished from the island for having

[1] This Order has been claimed as the work of James II. in 1440.

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been at one of the meetings. There was no ritual of the Order, hence the ritual now used, which is a very beautiful and impressive one, is entirely modern. Gourdin says: "From ignorance of the true causes which forced some of the Templars to enter the Order of Malta has arisen the highly reprehensible practice of dubbing the candidate 'a Knight of the most valiant and magnanimous Order of Knights Templar and Knights of Malta of the Order of St. John of Jerusalem.' This ritual was once in force in the United States, and was incorporated in the diploma or patent."

1. The Order of Christ. When the Templars were suppressed in Portugal, their property, of all kinds, was assigned over to the Order of Christ, the mounted Militia, the latter name having been changed to the former. This Order, since its foundation in 1317, has been always protected by the Kings of Portugal, and also by the Popes. They wear "a long and loose *black* mantle, turned up with ermine and thereupon the Crosses." They are called "Christian Militia," which is their motto. Thory says that "A Portuguese Mason founded at Paris, in 1807, in a Lodge, a Chapter of this Order; he applied the formulas of reception to those of Freemasonry. It was the Templar system. He pretended to have received from Portugal the power to create Knights." [1] The same Order was in Italy. Pope John XXII. reserved the right of nominating those members called Pontifical Knights.[2]

2. The D'Aumont Templars. They professed the system of "Strict Observance," which its opponents declare to have been organized in Prussia by Baron Hund, who derived his knowledge of the doctrines in the Chapter of Clermont, in Paris, he being a member in 1754.[3] This system is exclusively used in Germany and Sweden. A long list of Grand Masters is produced who succeeded De Molay, the first being D'Aumont, who is said to have been elected on an island off Scotland, December 27, 1313.[4] In Sweden it is said that the Grand Chapter of Stockholm has the last will and testament of De Molay, and that Beaujeau,

[1] "Acta Latomorum," tome i, p. 299.

[2] "Encyclopedia of Heraldry," vol. i.

[3] "Acta Latomorum," tome i, pp. 68, 328. "Historical Landmarks," vol. ii, p. 45. The system credited to Ramsay was known in Germany before the Chapter of Clermont. "Orthodoxie Maçonnique," p. 222.

[4] "Acta Latomorum," tome i, p. 329. "Historical Landmarks," vol. ii, p. 13, note 26.

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his nephew, collected his ashes, and interred them, and erected his monument with suitable inscriptions.[1]

3. The Larmenius Templars. James de Molay, foreseeing the evils by which the Order was threatened, nominated as his successor John Mark Larmenius, of Jerusalem, and invested him with the Patriarchal and Apostolic power. Larmenius transmitted this power to Brother Thibault of Alexandria in 1324.[2] The Order of Paris claims to have the Charter of Transmission signed by Larmenius and also the others who succeeded him in Office, down to the present time. They claim also to have the original statutes of the year 587 in manuscript, and several relics which formerly belonged to the martyrs. Some of the Templars were sent out in 1826 to Greece, to fight the Turks.[3]

There has been a difference of opinion among the brethren as to the authenticity of these legends relative to D'Aumont, Beaujeau, and Larmenius, and the relics. Some writers have asserted that De Molay had appointed *four* Grand Chiefs of the Order in Europe: at Edinburgh in the north; Paris in the west; Naples in the south, and Stockholm in the east.[4] According to the rules of the Order at that time it is very doubtful if De Molay appointed anyone as his successor, as the office had, up to that time, been elective, and no one appointed by De Molay or anyone else would have been recognized by the Order at large unless he had been regularly elected; hence we may be sure that De Molay had no successors.

Bro. A. F. A. Woodford, in his *Cyclopedia of Freemasonry*, gives the modern view of this question as follows: "We doubt the authenticity of these manuscripts, and we reject the foolish theory. It has been averred that some of the Templars fled into Scotland, and there united with the Freemasons in perpetuating the Order. This was the idle legend of the Strict Observance. It has been declared that an Order of the Temple has existed in Paris ever since, which preserved certain relics of Molay and others, and bases its existence on the Charter of Larmenius. We believe that the Charter is an absolute forgery, and the his-

[1] "Acta Latomorum," p. 339.

[2] "Manuel," p. 8.

[3] "Freemasons' Magazine," vol. i, p. 170.

[4] "La Maçonnerie," tome i, p. 466.

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toric continuation, despite great names, a pure myth. We know too well the history of Templar suppression now to accept any such theory. In England they were either sent to monasteries in the north, or wandered about in the south; some were supported by 'pensions' granted by the Knights Hospitaller; and for over five hundred years nothing was heard in England of this great and cruelly persecuted Order. Somewhere about 1770 there arose an adopted order of the same name in England; and the French movement, which seems to have sprung from Ramsay's Templar theory, culminated in the Strict Observance. But alas! the Nemesis of history always rejects pure fable and carefully arranged perversions of truth; and the relentless criticism of the last twenty-five years specially has endorsed the condemnation of older German writers as regards assertions which are fictions, claims which are childish, and idle pretensions, hurtful alike to the teaching and temper of cosmopolitan Freemasonry."

4. The fourth were the Templars, who did not recognize either of the three above mentioned who assumed the authority of a Grand Master. Those may be divided into two classes: 1st. The Scotch Templars. These may be subdivided into two sections: *a*. Those who fought with Robert Bruce; *b*. Those who entered the Order of Knights Hospitaller.

1. The Templars in Scotland, in consequence of the hostility of Edward III., King of England, were forced to join with Bruce, as he had refused to let them take refuge either in England or Ireland, and had endeavored to force them, as he had their brethren in those countries, to enter the preceptories of the Knights of St. John. These Knights having joined Bruce and aided in the victory at Bannockburn, he created, June 24, 1314, the Order of St. Andrew du Chardon, to which was afterward united that of Heredom (H. D. M.).[1] He raised the Lodge of Kilwinning in Scotland, founded at the time of the constitution of the abbey of that name, in 1150, to the rank of Royal Grand Lodge of Heredom.

These Scotch Templars are reported to have been expelled in 1324 by Larmenius, who had invented different signs and words to exclude them from the Order of which he was chief, because they had assisted Bruce, and of having joined the order

[1] Chapters xix, xx, and xxix.

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of H. R. D. M. Some writers have conjectured that from this Royal Order had sprung the Ancient and Accepted Rite. Bro. Singleton felt confident that the Third Degree of Symbolic Masonry was originally derived from the H. R. D. M., and he quotes:

"From the General Regulations of Royal Arch Masons of Scotland, it may be inferred that the preservation of a remnant of the Templars in Scotland is chiefly to be attributed to the wars between Robert Bruce and Edward III. of England." It is confidently said that "the 25 Degrees of Heredom were practiced at York, in 1784, by the College of Heredom Templars, being No. 1 under the Constitution of the Ancient Lodge at York, south of the river Trent, sitting at York."

In 1785 the Order of H. R. D. M. resumed its functions at Edinburgh, the presiding officer being styled *Wisdom*.[1] The body at Edinburgh established a Chapter at Rouen in 1786.[2] On January 4, 1787, a Chapter of *Harodim* was opened in London,[3] but it is not known whether this was a branch of the Royal Order. About the beginning of the 19th century there was a Consistory at Hull and one at Grimsby.[4]

Rebold has it that the Grand Lodge of Heredom of Kilwinning united together with all the subordinates to the St. John Grand Lodge of Edinburgh.[5]

2. Those who entered the Order of Knights Hospitaller. In Scotland, in England, and Ireland, many of the Templars joined the Order of the Knights of St. John. They resided amicably in the same preceptories at the end of the 14th and beginning of the 15th centuries, and continued thus until the Reformation.[6] But they did not, however, hold all their lands in common.[7] Many of these Knights of both Orders embraced Protestantism, and fraternized with the Freemasons. The Preceptor in Scotland, having become a Protestant, resigned the whole possessions of the Preceptory, of the Hospitallers and Templars, and received the same,

[1] "Historical Landmarks," vol. ii, p. 86.

[2] "Acta Latomorum," tome i, p. 169.

[3] "Historical Landmarks," vol. ii, p. 86.

[4] "Historical Landmarks," vol. ii, p. 671, note 16.

[5] "Histoire Générale de la Franc Maçonnerie," p. 151. Oliver, "Historical Landmarks," vol. ii, p. 16.

[6] "General Regulations of Royal Arch Masons of Scotland," Introduction, p. iii.

[7] "Historical Landmarks," vol. ii, p. 20, note 46.

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as Lord Torphichen, from the Crown. Those Knights who remained Roman Catholics united with David Seaton. The Grand Master, Viscount Dundee, was slain at Killiekrankie. Charles Edward Stuart, who had been admitted, September 24, 1745, at Holyrood, became the Grand Master.[1] Mr. Oliphant, of Bachiltar, succeeded him. He died in 1745.[2] From the Regulations of Royal Arch Masons of Scotland it may be inferred that the Masonic branch of the Order preserved the ceremonies which are used at a reception. The Sterling Ancient Lodge conferred the Degree of Royal Arch, Red Cross, or Ark, the Sepulcher, Knights of Malta and Knights Templar, until the beginning of the 18th century, when two Lodges were formed. The Ancient Lodge joined the Grand Lodge of Scotland in 1736, and the new one, called the Royal Arch, in 1759, when another division took place. And these Degrees were conferred in an Encampment until 1811, when the Supreme Encampment of Masonic Knights Templar was formed in Scotland.[3] Several Encampments in Scotland, however, obtained, about 1795, Charters from Ireland with the privilege of conferring the Royal Arch Degrees, though the Encampments in the latter country were merely private bodies.[4]

3. The English Templars. It is supposed, that with the exception of the Encampment of Observance, all the Encampments in the United States and England owe their origin to the three original "Encampments of Baldwin," established at Bristol, Bath, and York.[5] Oliver says: "In England and Ireland, as the Conciliæ Magnæ-Britannicæ show, the Templars were put down, and the Knights compelled to enter the preceptories of their opponents, the Knights of St. John, as dependants." [6]

"Their lands were confiscated and given to the latter Order. But in treating of the manner in which a remnant of the Order was preserved in England, I must avail myself of information kindly furnished me by an eminent Brother who resides in Bristol:

[1] Gourdin, "Historical Sketch of Knights Templar," p. 25.

[2] "Historical Landmarks," vol. ii, p. 20, note 46. It is presumed that this portion of the Order is not connected with Freemasonry.

[3] "General Regulations of Royal Arch Masons of Scotland," Introduction, pp. ii, iii.

[4] "General Regulations of Royal Arch Masons of Scotland," Introduction, p. vii.

[5] "Lexicon," p. 265. Templar chart, p. 47, by J. L. Cross.

[6] "Historical Landmarks," vol. ii, p. 20, note 46.

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"The Order of Knights Templar has existed in Bristol from time immemorial. The Templars held large possessions in this ancient city, and, with their House or Preceptory, and the Men of the Temple, are mentioned in many old charters and documents. The Temple Church and Parish of Temple point out the locality of their residence. About fifty years ago an active and respected member of the Craft, Brother Henry Smith, now deceased, introduced from France three degrees of the Ancient and Accepted Rite, which, with the degree of R. C., long before that time connected with the Knights Templar, were united into an Order or Community, called the Royal Orders of Knighthood. These were the degrees of the Nine Elect, the 9th degree of the Ancient and Accepted Rite, the Knights Grand Architects of Kilwinning, the 14th degree of that Rite, and the Knights of the East, the Sword and Eagle, answering to the 16th degree, and the Knights R. C. or 18th degree, were, together with the order of the Knights Templar, held and practiced under one authority. In our oldest records the style or title of Knights Templar is given with the addition of K. H., but that Degree was, as far as I know, never given, and even the meaning of the title has fallen into oblivion.

"A candidate for admission into any one of the five Degrees before mentioned must be a Royal Arch Mason. He may, however, take any one of the five Degrees first, which may happen to be about to be given, at the time he seeks admission, as one general payment to the fund of the United Orders entitles him to admission to all. An attempt was made to enforce the proper progression through the five Degrees, but failed.

"Nothing is known here of the Order of the Temple of Paris, but that is the real source of the present Grand Conclave of England, the late Grand Master, the Duke of Sussex, having been created at Paris in that body.

"I will shortly endeavor to explain the difference between the Encampment of Baldwyn and the Grand Conclave.

"The Duke of Sussex, having been installed as Knight Templar at Paris, I believe by Sir Sidney Smith, then Grand Master, was created Grand Master of the Knights Templar in England. From some cause or other, he never would countenance the Christian Degrees connected with Masonry, and would not permit a

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badge of one of these degrees to be worn in a Craft Lodge. In London, of course, he ruled Supreme, and the meetings of Knights Templar there, if they continued at all, were degraded to the mere level of public-house meetings. A true descendant of the Knights of St. John of the Hospital was held, with all circumstances of ribaldry, at St. John's Gate, Clerkenwell, and the degrees conferred at a weekly convivial meeting for the sum of five shillings. On the death of the Duke of Sussex it was resolved to rescue the Order from its degraded position, and the Grand Conclave of England was formed, some of the officers of the Duke of Sussex's original Encampment, which he held once, and I believe once only, being then alive.

"In the mean time, of the three Original Encampments of England, *the genuine representatives of the Old Knights of the Temple*, two had expired, those of Bath and York, leaving *Bristol the sole relic of the Order with the exception of those Encampments which had been created in various parts of the country*, not holding under any legitimate authority, but *raised by Knights who had*, I believe, without exception, *been created in the Encampment of Baldwyn at Bristol.*

"Under these circumstances, the Knights of Baldwin felt that their place was at the head of the Order, and though willing, for the common good, to submit to the authority of Colonel Tynte, or any duly elected Grand Master, they could not yield precedence to the Encampment of Observance (the Original Encampment of the Duke of Sussex) derived from a foreign and spurious source, the so-called Order of the Temple in Paris, nor could they consent to forego the privileges which they held from an immemorial period, or to permit their ancient and well-established ceremonies, costume, and laws to be revised by persons for whose knowledge and judgment they entertained a very reasonable and well grounded want of respect. The Encampment of Baldwyn, therefore, refused to send representatives to the Grand Conclave of England, or to acknowledge its authority in Bristol, until such time as its claims should be treated with the consideration it is believed they deserve. I am, however, in hope that an arrangement will shortly be effected, and all the Templars in England united under one head." [1]

[1] Letter of David W. Nash, September 29, 1853, to Theo. S. Gourdin, Charleston, S. C., and published in his "Historical Sketch," 1855.

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Gourdin, from whose *Historical Sketch of Knights Templars* we have made many extracts, says, in continuation of the matters referred to in the above letter: "We approve of the noble conduct of the Encampment of Baldwin, and trust that it may soon attain the eminent position to which it is entitled as the sole surviving preserver of our Ancient Mysteries in England, during many centuries of trial."

Some writers have contended that the Freemasonry of modern times "originated in the Holy Land during the Crusades, and was instituted by the Knights Templar." Laurie, or Brewster, who it is said wrote the work which bears Laurie's name, embodies the tradition as follows:

"Almost all the secret associations of the Ancients either flourished or originated in Syria and the adjacent countries. It was here that the Dionysian Artists, the Essenes, and the Kassideans arose. From this country also come several members of that trading association of Masons which appeared in Europe during the dark ages; and we are assured that, notwithstanding the unfavorable condition of that Province, there exists at this day, on Mount Libanus, one of these Syrian Fraternities. As the Order of the Templars, therefore, was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their Masonic knowledge from the Lodges in that quarter. But we are fortunately, in this case, not left to conjecture, for we are expressly informed by a foreign author (Adler, de Drusis), who was well acquainted with the history and customs of Syria, that the Knights Templar were actually members of the Syriac fraternities."

Bro. Singleton was of opinion that there is no evidence of Freemasonry in Syria at that period. He further held that it is very certain, from the best histories of the Templar Order, that, in addition to the open ritual for the reception of a candidate for the Order, there was a secret ritual, and no one was admitted within their quarters during the ceremony of reception. This does not, however, prove that, whatever secret ceremonies were used, they were in any manner connected with the Freemasons.

Researches by our most advanced Masonic Scholars, such as Wm. James Hughan, Robert Freke Gould, and others too numerous

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to mention who are members of the Lodge Quatuor-Coronati in England, and the Grand Secretary of the Grand Lodge of Scotland, D. Murray Lyon, that, prior to the formation of the Grand Lodge of England in 1717, there was little if any ritualistic observance in the reception to Freemasonry.

Nor have any indications been found anywhere in the world, Bro. Singleton goes on to say, that our modern rituals of the various Degrees of the Lodge, Chapter, Council, and Templar Order, have any ancient formulas whatever. To the careful student, he adds, every one of these ritualistic formulas bears intrinsic evidence of the modern era in Masonry. "In the three Degrees of the Blue Lodge, the want of congruity and manifest errors as to the facts at the building of King Solomon's Temple, the topography itself of the site of the Temple, and the situation of the City of Jerusalem—all concur in the conclusion that the ceremonies are all symbolic and allegorical, and consequently so much the more valuable to the student of symbolism and the philosophy contained in these Degrees—and this can be said also of all the other Degrees."

THE KNIGHTS OF ST. JOHN

The Knights of Malta being at the present day incorporated in the Order of Knights Templar, we deem it necessary that this examination should include some important matters connected with that Order, which, from our preceding notices of them it will be seen succeeded the Knights Hospitaler, or Knights of St. John, and so-called Knights of Rhodes.

Pilgrims and traders from the West to Palestine were so numerous and constant, it became requisite to build in the city of Jerusalem hospitals or places of entertainment during their stay in that locality. In 870 Bernard, a monk, founded in the valley of Jehoshaphat, close to the Church of the Virgin, a hospital, consisting of twelve houses for pilgrims from the West, which held possession of gardens, vineyards, and fields for grain. There was a collection of books given by Charlemagne (in 768 to 800). A market was held in front of this place.

When, in the 11th century, travel was greatly increased, a hospital was established in the city of Jerusalem, for the Latin pilgrims, which was erected by Amalfi and the Latin traders,

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about A.D. 1050. They also erected a church to the Holy Virgin, called St. Mary of the Latins. This hospital was the residence of the Benedictines, who devoted themselves to the necessities of the pilgrims, and contributed to the wants of those who were poor, or had been robbed by the thieves who infested all the roads leading to Jerusalem, and also aided them to pay the taxes required by the Moslems for permits to visit the Holy Places.

The great increase of pilgrims required another hospital which was raised near their church, having a chapel dedicated to St. John Eleemon (Almoner), a canonized Patriarch of Alexandria, who was the son of the King of Cyprus in the 6th century. He was elected Patriarch and founded a Fraternity in Jerusalem, whose object was to attend upon the sick and wounded Christian pilgrims to the Sacred Land. The Greek and also Roman Churches canonized this Archprelate by the name of St. John of Jerusalem.

Gerard, as before mentioned, presided over the Hospital of St. John at the time the Crusaders appeared at Jerusalem. When the city was taken (July 15, 1099), the wounded pilgrims were received, and "Duke Godfrey de Bouillon, some days afterward, visited them, to whom he personally administered aid and consolation, and, to mark his sense of the humane services rendered by the brethren, he endowed the hospital with his own Lordship of Montboire, in Brabant, and all its dependencies." Having enjoyed universal favor, Gerard and his brethren desired to be separated from the Monastery of St. Mary *de Latina* and become independent. There was no opposition to this, and they made a rule for themselves, to which they vowed obedience in the presence of the Patriarch, and assumed as a typical uniform a black mantle with a white cross on the breast.

In 1130, from the Bull of Pope Innocent II., we have the first authentic notice of an intention of the Hospitalers to have any connection with military affairs. This Bull gives information that the Hospitalers retained, at their own expense, a body of foot-soldiers and horsemen to defend the pilgrims in going to and returning from the Holy Places. The Hospitalers had resolved to add the protecting to the task of relieving pilgrims.

In 1168, the first year of Philip of Nablous as Grand Master of the Templars, the King of Jerusalem and Knights Hospitaler went forth on the memorable and unfortunate expedition to

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invade Egypt. The Templars refused to join this expedition, as it was in violation of all treaties.

From this period there was an entire change in the Order of the Hospital of St. John, and they became a great military body; their Superior was styled Grand Master, and he led in person the brethren into the field of battle. They, however, still continued their duties as attendants upon the sick and to relieve the indigent.

The Order of the Holy Sepulcher was instituted at the same period as the Knights of St. John of Jerusalem, and for the same causes.

The following is a list of the Patriarchs of Jerusalem, A.D. 1099 to 1187, from De Vogué:

Diambert, Arnulphe, Ebremard ..... 1099 to 1107
Gibelin ..... 1107 to 1111
Arnulphe ..... 1111 to 1118
Gormond ..... 1118 to 1128
Étienne (Stephen) ..... 1128 to 1130
Guillaume (William) ... 1130 to 1146
Foulcher ..... 1146 to 1157
Amanry ..... 1157 to 1180
Eraclius (Heraclius) ... 1180 to 1190

In 1847 the Pope reëstablished the Patriarchate of Jerusalem in the person of Bishop Velerga. He only had authority to confer the Order of Knights of the Holy Sepulcher. This was done in the apartment styled the Chapel of the Apparition, where Jesus is said to have appeared to Mary after his resurrection. The Candidate, kneeling before the Patriarch, is asked the traditional questions, and is then girded with the sword and spur of King Godfrey. We have in a former part of this sketch explained the union of the Knights of the Red Cross of Rome and Constantine with the Knights Hospitaler and Knights of the Holy Sepulcher, so that, when these Orders, after the Crusades had ceased, had been driven successively from Cyprus and Rhodes and found refuge in the island of Malta, which was tendered to them by Charles V., King of Spain, and when the Order of the Templars was suppressed and many of them found a home with the Order of Malta, the junction of the two Orders was formed. We presume that when the modern Order of Knights Templar was formulated, the ritual of Malta was added to that of Knights Templar, and we consider the association much more consonant with the history of these two Orders than the degree of Knight of the Red Cross

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of Persia and Syria, which has evidently been mistaken for the Red Cross of Rome and Constantine, as before explained.

ORDER OF KNIGHTS OF MALTA

The Order of the Knights of Malta[1] has been known at different periods by the title of the Knights of St. John of Jerusalem, Hospitallers of St. John, Knights of St. John D'Acre, Knights of Rhodes, and finally Knights of Malta.

In the year 1048 some pious merchant from Amalfi, in the kingdom of Naples, built a church and monastery at Jerusalem, which was dedicated to St. John the Almoner. The monks were therefore called Brothers of St. John, or Hospitalers, and it was their duty to assist those sick and needy pilgrims whom a spirit of piety had led to the Holy Land. They assumed the black habit of the hermits of St. Augustine, distinguished only by a white cross of eight points on the left breast. They rapidly increased in numbers and in wealth, and at the beginning of the 12th century were organized as a military order by Raymond du Puy, who added to their original vow of chastity, obedience, and poverty, the obligation of defending the Church against Infidels. Raymond then divided them into three classes: Knights, who alone bore arms; Chaplains, who were the usual Churchmen, and Servitors, who attended to the sick. After long and bloody contests with the Turks and Saracens, they were finally driven from Palestine in the year 1191. Upon this they attacked and conquered Cyprus, which, however, they lost after eighteen years' occupation. They then established themselves at the Island of Rhodes, under the Grand Mastership of Fulk de Villaret, and assumed the title of the Knights of Rhodes.

It was here that the illustrious Villars died in the seventieth year of his age and the fourteenth year of his Grand Mastership. In justice to his distinguished merit, the following epitaph was inscribed on his tombstone: "Here lies Virtue victorious over Fortune."

On December 15, 1542, after a tranquil occupation of this island for more than two hundred years, they were finally ejected from all their possessions by the Sultan Soliman the Second.

[1] "The History of the Holy, Military, Sovereign Order of St. John of Jerusalem; or Knights Hospitaler, Knights Templar, Knights of Rhodes, Knights of Malta," by John Taaffe, Knight Commander of the Order, appeared in four volumes, 1852, London, but is a dry book mainly interesting to the present writer for the plan proposed by the author of reviving the old society in a form suitable for the adherence of Christians and the followers of Mahomet!

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After this disaster they successively retired to Castro, Messina, and Rome, until the Emporer Charles V., in 1530, bestowed upon them the Island of Malta, upon the condition of their defending it from the attacks of the Turks and the Corsairs of Barbary, and of restoring it to Naples, should they ever succeed in recovering Rhodes.

This Island was formerly called Melita, from the vast quantities of honey which it produced. The Romans gained possession of it when they conquered Sicily; they were deprived of it by the Arabs in 828, who were expelled by Roger the Norman in 1190. From that period it continued under the dominion of the Kings of Sicily, till it fell, by the conquest of that Island, into the hands of the Emperor, Charles V.

The Order now took the name of the Knights of Malta, by which title it has ever since been designated. Here the organization of the Order was as follows: The chief of the Order was called "Grand Master of the Holy Hospital of St. John of Jerusalem and Guardian of the army of Jesus Christ." He was elected for life, and resided at the city of Valette. He was addressed by foreign powers with the title of "Altezza Eminentissima," and enjoyed an annual revenue of about one million guilders.[1] The Knights were divided into eight languages, according to their respective nations. The languages were those of Provence, Auvergne, France, Italy, Aragon, Germany, Castile, and England. Upon the extinction of the language of England, that of Anglo-Bavaria was substituted. The Grand Officers were also eight in number and consisted of the chiefs of the different languages, as follows:

1. The Chief of the language of Provence was Grand Commander.
2. " " Auvergne was Marshal.
3. " " France was Hospitaler.
4. " " Italy was Grand Admiral.
5. " " Aragon was Grand Conservator.
6. " " Germany was Grand Bailiff.
7. " " Castile was Grand Chancellor.
8. " " England was Turcopolier, or Captain-General of the Cavalry.

[1] A Dutch coin worth in normal times about 40.2 cents.

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The Knights, in time of war, wore over their usual garments a scarlet surcoat, embellished before and behind with a broad white cross of eight points. In time of peace, the dress of ceremony was a long black mantle, upon which the same cross of white linen was sewed.

From the time that the Island of Malta was bestowed upon the Order, until the year 1724, the Knights were continually at war with the Turks; during which time the latter had expended vast quantities of blood and treasure, and the former had exhibited the most magnanimous examples of patience and undaunted heroism. A peace was at length concluded for twenty years, to be renewed at the expiration of that period, if the parties could agree.

In 1565 the Island of Malta was attacked by Soliman II., on which occasion the Knights suffered immense loss, from which they never entirely recovered. Of the eight languages, the English became extinct in the 16th century; those of France, Auvergne, and Provence perished in the anarchy of the French Revolution; Castile and Aragon were separated at the peace of Amiens; and the remaining two have been since abolished. The Order, therefore, as respects its ancient constitution, has now ceased to exist.

On June 9, 1798, the Island of Malta was taken by the French under Bonaparte. In the same year the Knights chose Paul I., Emperor of Russia, as their Grand Master, who took them under his protection. Upon his death they elected Prince Carriciolo. Upon the reduction of the island by the English in 1800, the chief seat of the Order was transferred to Catanea in Sicily, whence, in 1826, it was removed, by the authority of the Pope, to Ferrara. The last public reception of the Order took place at Sonneburg in 1830, when Leopold, King of Belgium, and Prince Ernest, of Hesse-Philippsthal-Barchfeld, with several other Knights, were created.

In 1841 Ferdinand I., Emperor of Austria, issued a decree restoring the Order in Italy, and endowing it with a moderate revenue. But the wealth, the power, and the magnificence of the Order have passed away with the age and the spirit of chivalry which gave it birth.

Bro. John Ross Robertson, in the *History of the Knights Templar of Canada*, tells us of a stone at the Chateau de St. Louis at Quebec, in which is cut a Maltese cross with the date 1647.

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He also quotes from the *American Gazetteer*, 1763, mentioning among other buildings at Quebec "the House of Knights of Jerusalem." Bro. Robertson after a critical study concludes that "The result of careful reading seems to afford conviction that the Organization of the Knights of Malta did exist in some form in Quebec in the earlier part of the seventeenth century, and there seems to be no reasonable doubt that their authority was derived from a parent organization on the Continent of Europe."

Bro. Mackey in his review of the history of the Templars in Scotland, emphatically denies any claims of the modern Templars to be the successors of the Templars who were dispersed after the death of De Molay. This conclusion, logical as it seems to us, is not universal. We shall not, in this sketch, attempt any defense of the opposing claims or those of any similarly-minded Templars of the present day as to the legitimate succession. However, we must give our readers some extracts from Addison which will demonstrate that there were sundry reasons why such claims have been set up.

Laurie, in his *History of Freemasonry in Scotland*, says that before 1153 King David I. introduced the Knights of the Temple into Scotland and established them at a Temple and was greatly attached to them.

Little is known of the history of the Knights Templar from the time of Alexander II. until the 14th century, except that all their privileges (which we have omitted) were continued to them by succeeding kings, who directed their piety and their bounties toward the religious Orders. The possessions of the Fraternity were so extensive that their lands were scattered "over the whole kingdom of Scotland toward England and over the whole kingdom to the Orchardis."

At the time of the persecution of the Order in other countries the Templars of Scotland suffered spoliation, but it is to be remarked, to the credit of the people of Scotland, that there is no account of any single member having suffered any personal torture. Their estates were transferred to their rivals the Hospitalers, and like their Brethren in England a number very probably entered into that Order.

The Knights of St. John had also been introduced by David I. into Scotland, and Alexander II. had granted a charter to them

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soon after that granted to the Knights Templar. Their first Preceptory was at Torphicen, in West Lothian, which continued to be their principal residence, and after the acquisitions of the lands of the Templars and some others, their possessions came to be immense at the date of the Reformation.

A union was effected, at the beginning of the reign of James IV., between the Knights Templar and the Knights of St. John and their lands were consolidated. The precise period of this union is not known, but the fact is shown by the Charter of King James, October 19, 1488, confirming the grants of lands, made by his predecessors to these two Orders, in Latin, which is thus translated: "To God and the Holy Hospitalers of Jerusalem and to their brethren of the Soldiers of the Temple of Solomon." Both Orders were then united and placed under the charge of the Preceptor of St. John, and there can be no doubt that such an arrangement was political and natural.

It was in Scotland alone that the Knights Templar owned independent property. The ban against them being yet in force throughout Europe, necessarily contracted their sphere of action. The Knights of the Hospital, however, being entirely free of any obstruction, had great wealth and influence, and stood high in the favor of the sovereigns of Europe. Both Orders were represented by the Preceptor of St. John in the Parliament of Scotland, and the union continued down to the Reformation.

From the era of the Reformation these two Orders combined appear in Scotland only as a Masonic body; but Bro. Deucher averred that so early as 1590 a few of the brethren had become mingled with the Architectural Fraternity, and that a Lodge at Stirling, patronized by King James, had a Chapter of Templars attached to it, who were termed cross-legged Masons, and whose initiatory ceremonies were performed, not in a room, but in the old Abbey, the ruins of which are still to be seen in the neighborhood. The first notice we can find on the subject is in M. Thory's excellent *Chronology of Masonry*, wherein it is recorded that about 1728, Ramsay, the well-known author of *Cyrus*, appeared in London with a system of Scottish Freemasonry, up to that date perfectly unknown in the Metropolis, tracing its origin from the Crusades, and consisting of three degrees, the Ecossais, the Novice, and the Knight Templar.

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During the 18th century the Scottish Order can be but faintly traced, though Bro. Deucher had, in 1836, the assurance of well-informed Freemasons that, thirty or forty years previously, they knew old men who had been members of it for sixty years, and it had sunk so low at the time of the French Revolution that the sentence which the Grand Lodge of Scotland issued in 1792 against all Degrees of Freemasonry except those of St. John, was expected to put a stop to its existence.

Soon after this, however, some active individuals revived it, and with the view to obtaining documentary authority for their Chapters, as well as avoiding any infringement of the Statutes then recently enacted against secret societies, adopted the precaution of accepting Charters of Constitution from a body of Masonic Templars, named the Early Grand Encampment, in Dublin, of whose origin Bro. Singleton says we can find no account, and whose legitimacy, to say the least, was quite as questionable as their own. Several Charters of this description were granted to different Encampments of Templars in Scotland about the beginning of the present century; but these bodies maintained little concert or intercourse with each other, and certainly were not esteemed in the country.

Affairs were in this state when, about 1808, Alexander Deucher was elected Commander or Chief of the Edinburgh Encampment of Templars; and his brother, Major David Deucher, along with other Officers of the Royal Regiment, was initiated into the Order. A General Convocation of all the Templars of Scotland, by representatives, having taken place in Edinburgh, they unanimously resolved to discard the Irish Charters, and to rest their claims, as the representatives of the ancient Knights, on the general belief and traditions of the country.

They further determined to entreat the Duke of Kent, the Chief of the Masonic Templars in England, to become the patron of the Order in North Britain, and they would accept from him a formal Charter of Constitution. The Duke of Kent lost no time in complying with their request, and his Charter erecting them into a Conclave of "Knights of the Holy Temple and Sepulcher, and of St. John of Jerusalem. H. R. D. M. ✠ K. D. S. M." bears date June 19, 1811.[1]

[1] Charles G. Addison, "History of the Knights Templar," p. 548.

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By a provision in it, Bro. Deucher, who had been nominated by the brethren, was appointed Grand Master for life.[1]

Mills, Sutherland, De Magny, Dumas, Burnes, Gregoire, and others show that the Order of Knights Templar, although suppressed, was never dissolved in France.

The persecution of the Templars in the 14th century does not close the history of the Order; for though the Knights were robbed, the Order was not destroyed. In truth, the Cavaliers were not guilty, the brotherhood was not suppressed, and, startling as is the assertion, there has been a succession of Knights Templar from the 12th century even down to these days; the chain of transmission is perfect in all its links. James de Molay, the Grand Master at the time of the persecution, anticipating his own martyrdom, appointed as his successor in power and dignity Johannes Marcus Larmenius of Jerusalem, and from time to time to the present there has been a regular, uninterrupted line of Grand Masters. The Charter of transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient Statutes of the Order, the rituals, the records, the seals, the standards, and the early memorials of the early Templars.[2]

The brotherhood has been headed by the bravest Cavaliers in France; by men who, jealous of the dignities of knighthood, would admit no corruption, no base copies of the Orders of Chivalry, and who thought that the shield of their nobility was enriched by the impress of the Templars' Red Cross. Bertrand du Guesclin was the Grand Master from 1357 till his death, 1380, and he was the only French commander who prevailed over the Chivalry of Edward III. of England. From 1478 to 1497 we may mark Robert Lenoncourt, a Cavalier of one of the most ancient and valiant families of Lorraine. Philippe Chabot, a renowned Captain in the reign of Francis I., wielded the staff of power from 1516 to 1543. The illustrious family of Montmorency appears as Knights Templar, and Henry, the first Duke, was chief of the Order from 1574 to 1614. At the close of the 17th century, James Henry de Duras, a Marshal of France, the nephew

[1] Charles G. Addison, "History of the Knights Templar," p. 549.

[2] Charles G. Addison, "History of the Knights Templar," p. 550. This statement, like many others of Addison, is not now implicitly accepted.

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of Turenne, and one of the most skillful of the soldiers of Louis XIV., was Grand Master. From 1724 to 1770, three princes of the Bourbon family were Grand Masters, viz.: Louis Augustus, Duke of Maine, 1724–1737; Louis Henry Bourbon Condé, 1737–1741; and Louis François Bourbon Condé, 1741–1746. Louis Hercules Timoleon, Duke de Cosse Brissac, accepted the office of Grand Master in 1776 and remained in office until he died in the cause of royalty at the commencement of the French Revolution. The Grand Master at that time was Bernardus Fabre Palaprat. There are Colleges in England and in many of the chief cities in Europe.[1]

Grand Master Bernard Raymond died in 1838; he was succeeded in the regency of the Order by Admiral Sir William Sidney Smith, until his death in 1840. At that time, among the subjects of Great Britain who were office-bearers were the names of the Duke of Sussex, Grand Prior of England; the Duke of Leinster, Grand Prior of Ireland; the Earl of Durham, Grand Prior of Scotland; the Chevalier Burnes (Grand Master of Scottish Freemasons in India), Grand Preceptor of Southern Asia; the Chevalier Tennyson D'Eyncourt, Grand Prior of Italy; General George Wright, Grand Prior of India, etc. Among the functionaries of France were Prince Alexander de Wirtemberg, Dukes de Choiseul and Montmorency, and Counts Le Peletier, D'Aunay, De Lanjuinais, De Brack, De Chabrillan, De Magny, De Dienne, and others equally distinguished.[2] In consequence of the political changes in France, an institution so much identified with ancient nobility and tradition naturally fell into abeyance; it, however, in 1874, is said to have numbered about thirty British Ministers, most of whom in the Public Service in India, received by the Grand Preceptor of Southern Asia, under legative powers from the Grand Master, Bernard Raymond, sanctioned by the Duke of Sussex, without whose approval no British subject was admissible.[3]

The history of Sir William Sidney Smith's connection with the Order of Knights Templar is well substantiated, and is brought very near to our period, as will appear in the following extracts

[1] Charles G. Addison, "History of the Knights Templar," p. 251.

[2] See Addison's "History," p. 552.

[3] See the above.

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from John Barrow's *Life and Correspondence of Admiral Sir W. Sidney Smith.*[1]

From the end of 1815, Sir Sidney mostly made his residence in Paris, France. It was here, in fact, that he carried on the vast correspondence with the Knights Liberator, and also with another Order of Knighthood, of which he became a member, invested at the fountain-head, in a curious and romantic manner as is explained in the biography by Barrow.

The following is Sir Sidney's own account of his obtaining this cross, which he wore during his life, and which is now in possession of the Convent of the Order of St. John of Jerusalem at Paris. The paper is in Sir Sidney's own handwriting, but has no address, though, judging by the appeal made on a point of conscience and religion, it was probably meant for the English Bishop resident in Paris at that time, viz., Dr. Luscomb.

Sir Sidney wrote a letter to a friend from Paris, dated October 28, 1839, saying:

"I am most anxious to leave Paris before another insurrection, though as Regent of the 'Order of the Orient' and the *Milice du Temple*, denominated the Order of the Temple, I must always have a *pied à terre* (a foothold) here, a *residence* magistral.

"In the exercise of my duty, representing the King in his dignity, as his Minister Plenipotentiary at the Ottoman Porte, and being decorated by Sultan Selim with his imperial Aigrette, and with a commission to command his forces by sea and land, on the coast of Syria and Egypt, consequently representing that Sovereign in his authority, in the absence of the Grand Vizier (his highness being the one to exert it, when present), and as the Captain Pasha was expressly put personally under my Orders, I thought it my duty to land at Cyprus, for the purpose of restoring subordination and the hierarchy of authority, on a sudden emergency, which arose from the bursting out of an insurrection of Janissaries, Arnants, and Albanians, in the year 1799, after the raising of the siege of Acre.

"On visiting the Venerable Greek Archbishop afterward at the Capital (Nicosia), to prevent him from disgracing himself by a visit to me, which I understood was his intention, his Grace met me outside the city gates. I, of course, dismounted to receive his

[1] London, 1848.

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welcome and animated harangue, at the termination of which he embraced me paternally, and at the same moment adroitly threw the Templar's cross, which he wore as an Episcopal decoration on his breast, *around the neck of his English guest*, saying, 'This belonged to an Englishman formerly, and I now restore it. It belonged to Sr. Richard (Agio Ricardo), surnamed "Cœur-de-Lion," who left it in this church at his departure, and it has been preserved in our treasury ever since. Eighteen archbishops, my predecessors, have signed the receipt thereof, in succession. I now make it over to you, in token of our gratitude for saving all our lives, the archbishops, ecclesiastics, laymen, citizens, and peasantry." [1]

CONCLUSION

In all writings, sketches, and theses upon any particularly important subject, it is eminently proper to draw conclusions thereupon, that those who read may learn and duly appreciate the value of such examinations upon the subject matter under consideration.

The old philosophers suggested that upon all valuable questions, or propositions, there should be, first, the affirmation; second, the denial; third, the discussion; fourth, the conclusion. We have, in preceding pages, endeavored by quotations and deductions from the most approved authors, shown, we think, the true history of the Organization, the progress, triumphal success, decline, and final destruction of the most glorious, chivalric, and magnanimous Order of Knights which the world has ever witnessed.

In the day of their successful and triumphant battles of Truth against Error over their Saracen and Turkish opponents, they excited the wonder of their friends in the West and the highest admiration of their enemies. They were enthused by their zeal for the cause of Christ, as were also the Crusaders of every rank who suffered every inconvenience, toil, dangers, from their human foes, and the more insidious foes found in the climatic conditions of the countries through which they passed and were more than decimated by the peculiar local circumstances which accompanied and surrounded them, in their journeys, marches, and camping grounds. Yet they faltered not, nor ever ceased in their persistent

[1] Charles G. Addison, "History of the Knights Templar," p. 554.

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efforts, which many times were so eminently successful in repelling all attacks, and in the forward movements to conquer and possess the strongholds of the Infidels.

In the First Crusade, after untold misfortunes, due to the special conditions of the country, diseases of the climate, and attacks of their foes, they, with a mere handful compared with the vast numbers with which they crossed the Hellespont, at length conquered and took Jerusalem, and finally, with the aid of the Templars and Hospitallers, succeeded in extending the Kingdom of Jerusalem over the whole country of Palestine. Their success, as is often the case in human affairs, caused their rulers to forget the circumstances of the "Crusade," and, exalting *themselves* above the great CAUSE for which they should have fought, strove for dominion and empire for themselves, each individual claiming rank and power, for human glory, and not for *Christ's* sake.

Human history from time immemorial teaches the scholar this great lesson, that all things are by the direction of a Divine Providence. This is the true philosophy of all history; without that Providence we are driven to the evident conclusion of Fatalism of the Mohammedan, or Fortuity of the Infidel. These three conditions are alone possible. Which shall we choose? The vast majority of the world in all ages have chosen and acted under the "Faith" in a

> —Divinity that shapes our ends, rough-hew them how we will.

Bro. Joseph W. Fellows, of New Hampshire, in a report submitted by him as member of the Committee on Jurisprudence at the Triennial Conclave of the Grand Encampment held in Louisville, Kentucky, 1901, expressed his judgment as follows: "There is no foundation for the fancied connection between the ancient Templar and the modern institution of Templar Masonry; but the name 'Knight Templar' has ever had a charm that attaches to no other Degree or Order."

Past Grand Master James H. Hopkins added to the report from which the foregoing is an excerpt, presenting his views, at the same Triennial, on the general question as related to the powers and prerogatives of the Grand Master of the Grand Encampment of the United States. We, being quite in sympathy

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with the thought expressed by the distinguished Sir Knight, quote herewith a part of that report:

"We have been accustomed to linger with pride over the stories of matchless valor and incomparable achievements of the founders of our Order. Our hearts have thrilled with exultation over the belief that we were the inheritors of the glory in which the memory of the early Templars was entwined, and I, for one, have loved to ponder over the story of their immortal deeds, and to feel richer for the legacy they left us of self-sacrificing heroism and unparalleled chivalry.

"I readily admit that we cannot show an indisputable title to this inheritance, but the claim is precious, although the title may not be secure. I would fain believe that the founders of the Order did not leave the organization which they founded and cemented with their blood, to become the plaything of chance or to rest upon the uncertain tenure of the will or whim of a rapacious king and a weak pope.

"I have been anxious to believe that our Grand Master is the successor of Hugh de Payens, and Godfrey of St. Omer, and as such invested with all the powers and prerogatives. They were unquestionably absolute rulers, and exercised regal powers. If our Grand Master has been shorn of any of the authority of his predecessors, it destroys a sentiment dear to many hearts.

"I am disposed to admit that it is only a sentiment, but it is one to which some of us cling tenaciously, and which we only surrender when we recognize that tradition must yield to history."

Bro. Henry W. Rugg, afterwards Grand Master of the Grand Encampment of the United States, then Deputy Grand Master, voiced similar sentiments in his historical address at the celebration of the Centennial Anniversary at Boston, May 24, 1905. The two extracts here appended are from the volume published by the Grand Commandery of the Knights Templar, Massachusetts and Rhode Island.

"Tradition and common belief have their value, but they must not be allowed to offset historic evidence. It is the part of unwisdom to cling to a theory that has been generally discarded by those who have made the most extensive and careful examination of the grounds on which it rests. In this case the most reliable authorities concur in judgment that Masonic Templary as recognized in

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the eighteenth and nineteenth centuries is not historically connected with or lineally descended from the Chivalric Orders of the Crusades."

"Masonic Templary, estimated by its declared purpose and principles, as it found expression in varied form during the eighteenth century, and as it became better known and organized in the nineteenth century, disclosed numerous lines of resemblance to the ancient Order. It made — it still makes — insistence on Christian faith; it makes use of a ceremonial wherein there is a uniting of religious and military features: and it sends out its appeal, whatever may be the changes of state of development, much like the rallying cry of the old Crusaders, that the strong should protect the weak — that brave and true Sir Knights should always hold themselves subject to the law of service and sacrifice. Surely modern Templary may trace its kinship, if not through lineal descent, by identity of aim and similarity of action, to the Defenders of the Faith, valiant men and true who were worthy forbears of today's chivalrous and loyal followers of the Cross."

A similar sentiment, like unto a golden thread, runs with the glint of sunshine through the address on a like occasion of Bro. Hutson B. Colman, Past Grand Commander of Michigan.

"There is no probability, hardly even any possibility, that our modern Order of Christian Masonic Knighthood is directly connected with the ancient Order of Christian Knights whose name and date we proudly bear, whose valiant character and Christian virtues we emulate. Its birth, however, is no less noble. No matter who first formulated its Ritual and ceremonials and dubbed and created the first Masonic Knight Templar, it sprang spontaneously from the enraptured, if not inspired, souls of reverent and devout Christian Masons, who ardently desired to bring home to the hearts, consciences and daily lives of their brethren and fellowmen the celestial message of our blessed Emmanuel:

> 'Commissioned angels of the new-born faith
> To teach the immortality of good,
> The soul's God-likeness; sin's coeval death,
> And man's indissoluble brotherhood.'"[1]

[1] From the "Historical Address on the occasion of the Celebration of the One-Hundredth Anniversary of the formation of the Grand Encampment of Knights Templar of the United States of America," Los Angeles, California, June 18, 1916.

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Does history repeat itself? What shall we say of the events at the close of the 19th and the early 20th centuries? Can we perceive any parallel between the 11th century and the later Crusades and that of the 20th? Both have been impelled by a force beyond human conception. History has told us why the old Crusades were undertaken — viz., for the Salvation, the Conservation of the Doctrines of Christ, which were for Humanity's sake. Can we not see parallels in our own day and generation for humanity's sake and not for conquest or selfish gain?

Our limits will not admit of the many extracts from various writers, in continuation of the history of the Knights Templar Order in France, England, Scotland, and Ireland, which could be made to show that, up to the close of the 18th century, and even later, the Order was believed by many to have an unbroken existence and to be in a measure intact in Europe, and consequently, when Freemasonry was introduced into the United States, very many of the brethren belonged to the Templar Order, and from them we may surmise that the several Encampments, which are mentioned in the history of Masonry in this country, can trace their origin.

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LIST OF GRAND MASTERS OF KNIGHTS TEMPLAR[1]

1. Hugho de Payens, 1118.
2. Robert de Craon, 1136.
3. Everard des Barres or Barri, 1146.
4. Bernard de Tremelay, 1151.
5. Bertrand de Blanquefort, 1154.
6. Philip of Naplous (Native), 1167 to 1170.
7. Odo de St. Amand, 1170.
8. Arnold de Torroge or de Troy, 1180, Chief Preceptor; while St. Amand was a prisoner the Chief Preceptor died at Verona, 1185.
9. Gerard de Riderfort, 1185. Taken captive near Brook Kishon, 1187; surrendered October 2, 1187; seat removed to ancient Tyre, successfully defended against Saladin; Grand Master released, 1188; eleven cities given up as a ransom; Grand Master fell at siege of Acre, October 4, 1189.
10. Brother Walter, 1189. During four years of siege of Acre, 100,000 Christians perished, among them Patriarch Heraclius. Third Crusade, preached by William, Archbishop of Tyre. Richard Cœur de Lion, and Philip Augustus, King of France, arrived in Palestine, 1191.
11. Robert de Sable or Sabloil, 1191. Great battle of Ramlah was gained and city of Gaza taken by Templars, 1191. About this time three Encampments were established in England, at Bristol, Bath, and York.[2] Those in Bath and York were in existence in the early part of the nineteenth century, the one in Bristol in active operation in 1855.[3] King Richard, in the guise of a Templar, left Palestine October 25, 1192. Bro. Richard John Bridges was the Eminent Commander of this ancient and venerable body, probably the oldest Encampment of Knights Templar in the world.
12. Gilbert Horal, or Erail, 1195. Many strong fortifications were built; most celebrated was Pilgrims Castle which would hold a garrison of four thousand men.
13. Philip Duplesseis, 1201. King John of England frequently resided at the Temple in London. He was there when he resigned England and Ireland "to his lord Pope Innocent the Third" and signed the "Magna Charta."

[1] This supplement to the preceding chapter was prepared by Bro. Singleton and the present Editor has added a few footnotes to further explain the subject matter.

[2] Letter of D. W. Nash, Secretary-General H. E. for England and Wales, September 29, 1853.

[3] But as is elsewhere shown this continuity is a claim very difficult to maintain and is not now universally accepted by modern students.

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14. William de Charters became Grand Master. The Grand Master died at siege of Damietta, 1218.
15. Peter de Montague, Grand Preceptor of Spain, the Veteran Warrior, 1218. Damietta was surrendered to the Infidels, together with the prisoners of Tyre and Acre, and he obtained in return "the wood of the true Cross" and the prisoners at Cairo and Damascus; and the Sultan granted a truce for eight years.
16. Herman de Perigord, 1236. In this time a treaty was made with the Infidels to surrender again the Holy City to the Christians, 1242. In 1243 the Templars rebuilt the "formidable Castle of Saphet." In a great battle in 1243, near Gaza, with the Carizmians, a pastoral tribe of Tartars, which continued two days, the Grand Master was slain. Thirty-three Templars and twenty-six Hospitalers alone escaped. Pope Innocent IV. ordered a new Crusade to be preached, but very little assistance was obtained.
17. William de Sonnac, "A Veteran Warrior," 1245. The brethren in the Western Preceptories were summoned to Palestine. The Carizmians, in 1247, were destroyed. The Grand Master presented to Henry III. "a magnificent crystal vase, containing a portion of the blood of our Lord Jesus Christ."[1] The Templars, with Louis IX. of France, took Damietta in 1249. Louis was taken captive; afterward released by paying ransom. In 1250, in a battle near the Tanitic branch of the Nile, the Grand Master lost one eye, but was enabled to cut his way through the lines of the enemy with only two knights; however, soon after, on the first Friday in Lent, he lost the other eye and was killed.
18. Reginald de Vichier, Grand Marshal, 1152. King Louis, after his release from captivity, aided in placing Palestine in a defensible condition.
19. Thomas Berard, 1256. The country was in a miserable condition. The Bibars of Benocdar, the Sultan of Egypt, with 30,000 cavalry, had invaded Palestine (1262). The Infidels took all the strongholds with the exception of Pilgrims Castle and Acre. When the Castle of Saphet was taken (1266), Benocdar put the whole garrison to death, because of their refusal to become Mahomedans. Edward, afterward Edward I. of England, drove the enemy back to Egypt; a truce lasting ten years was made.
20. William de Beaujeu was elected, May 13, 1273. Lists of Strict Observance give Robert, who died in 1277, and then Pierre (Peter) de Beaujeu.

This closed the Seventh and last Crusade. An effort was made by the Pope to raise another Crusade; having, however, died in the meantime, with him all hopes of assistance from Europe died also. In 1291 the city of Tripoli and fortress of Margat were taken by the Infidels, and very soon thereafter, in the third year from recommencement of hostilities, Acre and the Pilgrims Castle were all that were left to the Christians.

[1] Gourdin, "Historical Sketch," p. 12.

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Acre was besieged on April 4th of the same year by Sultan Kahlil with 60,000 horse and 140,000 foot, and Acre had only 12,000 men under the Grand Master, "exclusive of the forces of the Templars and Hospitalers, with 500 foot soldiers and 200 cavalry commanded by the King of Cyprus."

Addison says: "So the garrison, which plainly saw they could not hold out long without a commander that was skilled in the art of war, elected Brother Peter Beaujeu, Grand Master of the Templars, a general of great experience, who had grown old in the command of armies, to be Governor of the place. Necessity of State, the truest interpreter of merit, made them offer the command to him, and it was done even with the consent of the King of Cyprus himself, who on a juncture of such importance and so full of danger was well contented to forget the title, which he had always affected, of King of Jerusalem."[1]

Beaujeu was killed on May 18, 1291, and the three hundred knights who had fought their way to the Temple appointed Theobald de Gaudini Grand Master (Addison fails to give his first name; the *Manual* calls him Theobaldus Gaudinius).[2]

The Grand Master, however, and a few companions, with the treasure of the Order and ornaments of the Church, May 19th, at night, made their escape through a secret door, and safely reached Cyprus.[3] The rest of the Knights were buried beneath the ruins of "the Tower of the Master" when it fell, victims to their resolution to protect, at all hazards, the Christian women from insult and violation by the ruthless Infidels, and to their jealous devotion to the religion of the Cross. The power of the Latin Church in the East was lost by the destruction of the city of Acre. Limisso, in Cyprus, became the chief seat of the Order. However, from Vertot, we learn that an anonymous writer says that Knight Roger succeeded Beaujeu as Grand Master, and that he established the seat of the Order at Ninove, a town of Cyprus, which belonged to the Order. He also says that Jean de Gaudin succeeded Brother Roger.[4]

James de Molay, Preceptor of England, was elected Grand Master by a general Chapter of the Order in 1297. He is thus described by an enemy of the Order, a French writer: "Molay was the younger brother of one of the most distinguished houses of the 'Comte' of Burgundy. His elder brother possessed, in that country, a large property, and had a higher position. From his youth, Molay had been a member of the Order; in it he had acquired a geart reputation. He had passed through all the Degrees, and had become a Grand Prior. He was a lord of true merit; brave, of high intellect, of a mild and amiable character; his morals were pure, and his character without a reproach.

[1] Vertot, vol. i, p. 171, says: "The Sultan tempted the Grand Master with offers of immense sums, to which the Templar made no answer but by showing a just indignation at the Sultan's fancying him capable of listening to him."

[2] "Manual," p. 252, and Lists of Strict Observance.

[3] Charles G. Addison, "History of the Knights Templar," p. 395. Vertot (vol. i, p. 173) says: "Out of five hundred Templars that behaved themselves so bravely in the defense of Acre, only two escaped, who, getting into a boat, landed happily on the coast of Cyprus."

[4] Vertot, vol. i, p. 174. "Histoire de lab. de l'Ordre des Templiers," p. 5. In another place he calls Gaudin, "Monaqui de Gaudin," p. 24.

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He had always appeared with distinction at the Court of France, and had been fortunate enough to merit the favor of the King, who, in 1297, had selected him to hold, at the baptismal font, M. Robert, his fourth son. He was still held in such high esteem, when all the lords of the Court, who were yet ignorant of the hatred of the King, and his fatal determination against the Order, concerning which he preserved the most profound secrecy, aided in the election of Molay, even believing that they were affording a pleasure to that prince."

An endeavor was made by the Grand Master to recover Palestine in 1302, which the Sultan of Egypt defeated, with a loss to the Knights of one hundred and twenty. This closed the efforts for the recovery of the Holy Land, and the usefulness of the Knightly Orders as military organizations ceased. No longer did the people of the several nations in Europe manifest any zeal in the Crusades. The Templars, by many grants, from time to time, had become possessed of large estates, and they were very rich, and consequently very powerful. Instead of Christendom having now any use for these military Orders, who were so prosperous from the donations of the lords and princes, they were jealous of them.

The clergy were also in constant dispute with them, and the Pope had been compelled to intervene. By some means Philip had become manifestly displeased with the Templars, and it is asserted that his need of money, and his own avarice, prompted him to suppress the Order, that he might enjoy the benefits to be derived from the confiscation of their riches and estate.

GRAND MASTERS OF THE ORDER OF ST. JOHN, RHODES, AND MALTA, A.D. 1099 TO 1799

1. Gerard Tunc, installed, 1099; died, 1118.
2. Raymond du Puys, installed, 1118; died, 1160.
3. Otteger Balben, installed, January, 1160.
4. Arnaud de Comps, installed, 1162.
5. Gilbert d'Ossaly (De Sailly), installed, 1163, drowned, 1170.
6. Castus, installed, 1170.
7. Joubert (De Osbert), installed, 1175; died, 1177.
8. Du Moulin (Roger de Moulin), installed, 1177; killed, May 1, 1187.
9. N. Gardiner, installed, 1187; died at Askalon, 1187.
10. Godfrey de Duison, installed, 1192; died, 1201.
11. Alphonso, installed, 1202; abdicated.
12. Godfrey Lo Rath, installed, 1205; died, 1208.
13. Gawen de Montacute, installed, 1208; died, 1231.
14. Bernard de Texis, installed, 1231.
15. Girino, installed, 1232; died, 1236.
16. Bertrand de Comps, installed, 1236; slain in battle, 1241.
17. Peter de Villebride, installed, 1241; slain in battle, 1243.
18. William de Chateau-neuf, installed, 1243; died, 1259.
19. Hugh de Revel, installed, 1259; died, 1278.
20. Nicholas de Lorgne, installed, 1278; died broken-hearted, 1289.

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21. John de Villiers, installed, 1289; died, 1297.
22. Otho de Pins, installed, 1298.
23. William Villaret, installed, 1300; died, 1306.
24. Fulk de Villaret, installed, 1307; deposed, 1319.
25. Helion de Villannoba, installed, 1319; died, 1346.
26. Deodate de Gozon, installed, 1346; died, December, 1353.
27. Peter de Cornillan, installed, 1354; died, 1355.
28. Roger de Pins, installed, 1355.
29. Raymond de Berenger, installed, 1365; died, 1374.
30. Robert de Julliac, installed, 1374; died, 1377.
31. Heredia Castellan d'Emposta, installed, 1377.
32. Richard Caracciolo, installed, 1383; died, 1395.
33. Philip de Naillac, installed, 1396; died, June, 1421.
34. Antony Fluvian, installed, 1421; died, October 26, 1437.
35. John de Lastic, installed, 1437; died, May 19, 1454.
36. James de Milly, installed, 1454; died, August 17, 1461.
37. Peter Raymond Zacosta, installed, 1461; died February 14, 1467.
38. John Orsini, installed, 1467; died, 1476.
39. Peter D'Aubusson, installed, 1476; died, June 30, 1503.
40. Almeric Amboise, installed, 1503; died, November 8, 1512.
41. Guido de Blanchefort, installed, 1512; died, 1512.
42. Fabricius Carretto, installed, 1512; died, January, 1521.
43. Philip Villers de l'Isle Adam, installed, 1521; died, August 22, 1534.
44. A. del Ponte, installed, 1534; died, November, 1535.
45. Desiderio di s. Jalla, installed, 1536; died, September 26, 1536.
46. Homedez, installed, 1536; died, September 6, 1553.
47. Claudius de la Sengle, installed, 1553; died, August, 1557.
48. John de Valetta, installed, 1557; died, August 21, 1568.
49. Peter del Moate, installed, 1568; died, January 20, 1572.
50. Cassiere, installed, 1572.
51. Verdale, died, 1595.
52. Garzes, installed, 1595; died, February, 1601.
53. Wignacourt, installed, 1601; died, 1622.
54. Vasconcellos, installed, 1622.
55. De Paul, installed, 1622; died, 1636.
56. Paul de Lascaris Castellar, installed, 1636; died August 14, 1657.
57. Redin, installed, 1657; died, February 6, 1660.
58. Clermont de Chattes Gessan, installed, 1660; died, June 2, 1660.
59. Raphael Cotoner, installed, 1660; died, 1663.
60. Nicholas Cotoner, installed, 1663; died, April 29, 1680.
61. Caraffa, installed, 1680.
62. Wignacourt, installed, 1690; died, September 4, 1697.
63. Perrellas, installed, 1697; died, February, 1720.
64. Zondadari, installed, 1720; died, 1722.
65. Anthony Manoel de Vilhena, installed, 1722; died, 1742.

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THE MOTHER LODGE OF KILWINNING

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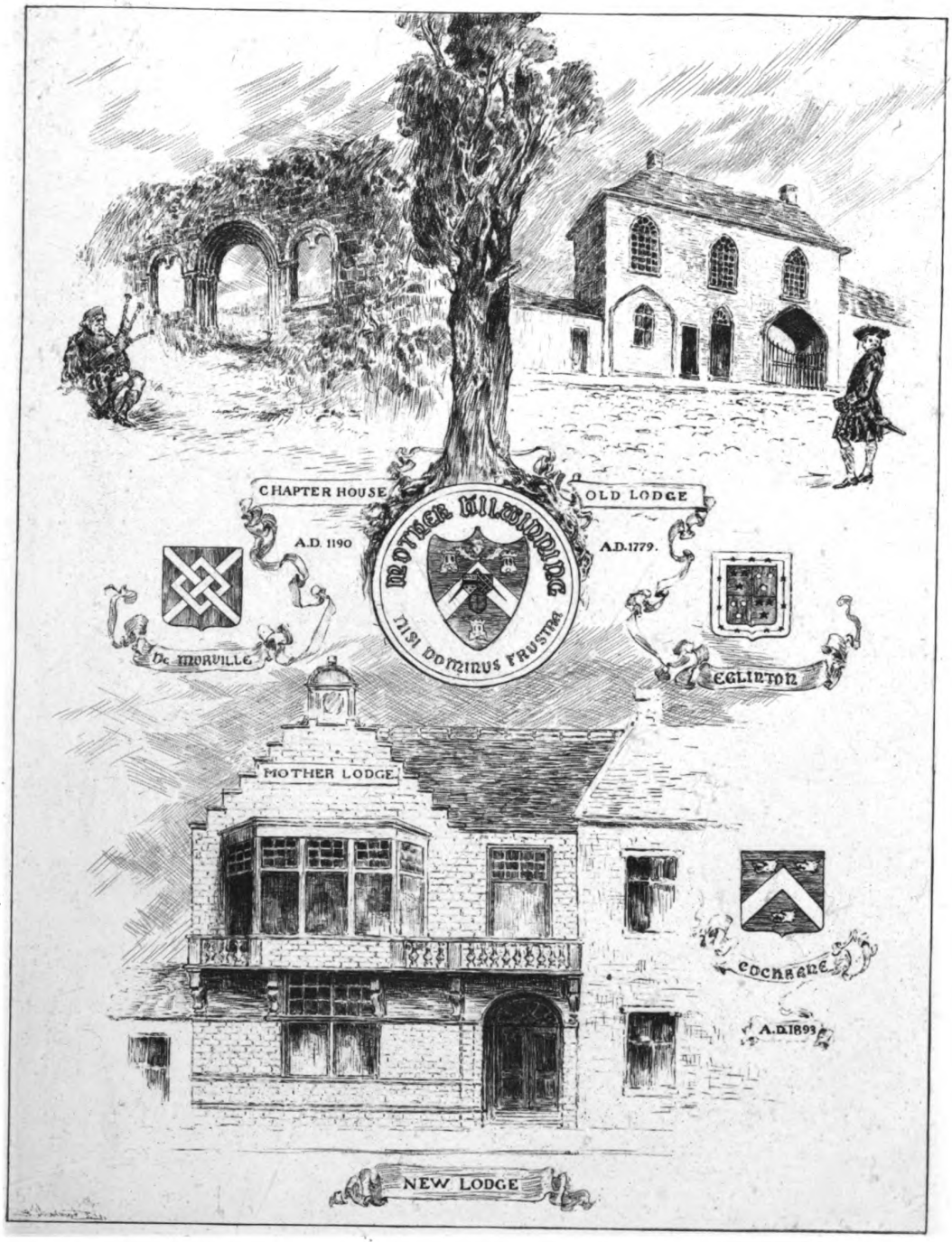
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66. Pinto de Fonseca, installed, 1742.
67. Ximenes, installed, 1773; died, November, 1776.
68. Rohan, installed, 1776; died, 1797.
69. Hompesch, installed, 1797.

RULERS OF THE LATIN KINGDOM OF PALESTINE, A.D. 1099–1205

I. Godfrey de Bouillon, crowned, 1099; died, July 11, 1100.
II. Baldwin I., crowned, 1101; died, 1118.
III. Baldwin II., crowned, 1118; died, 1131.
IV. Foulques (Fulk), Count Anjou, crowned, 1131; died, 1144.
V. Baldwin III., crowned, 1144; died, 1162.
VI. Almeric, crowned, February 18, 1162; died, 1174.
VII. Baldwin IV., crowned, 1174; abdicated, 1184.
VIII. Baldwin V., crowned, 1184; died, 1186.
IX. Sibylla and her husband, Guy de Lusignan, crowned, 1186; Sibylla died, 1191; Guy abdicated, 1192.
X. Henry, Count of Champagne, crowned, 1192; killed by accident, 1194.
XI. Amauri, King of Cyprus, crowned, 1194; died, 1205.

The following list of Popes of Rome, A.D. 1088 to A.D. 1316, will be found useful for reference. The authority is Haydn's *Dictionary of Dates*.[1]

Urban II., 1088. Promoted the First Crusade from 1095–1099.
Pascal II., 1099.
Gelasius II., 1118.
Calixtus II., 1119.
Honorius II., 1125.
Innocent II., 1130.
Celestine II., 1143.
Lucius II., 1144.
Eugenius III., 1145. Promoted the Second Crusade, 1146.
Anastasius IV., 1153.
Adrian IV., 1154.
Alexander III., 1159.
Lucius III., 1181.
Urban III., 1185.
Gregory VIII., 1187.
Clement III., 1188. Promoted the Third Crusade, 1188.
Celestine III., 1191. Promoted the Fourth Crusade, 1195.
Innocent III., 1198. Promoted the Fifth Crusade, 1198.

[1] The reader may imagine that a list of the names and dates of so important an official as the head of the Roman Catholic Church would be easily made up of undoubted facts. The reader's surmise would be reasonable but mistaken. A glance at the "Catholic Encyclopedia," Appleton, New York, will show how susceptible to error such a list must be. Bro. Singleton deemed the information useful but unless consulted with the above reservation in mind the reader is readily led astray.

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Honorius III., 1216.
Gregory IX., 1227. Promoted the Sixth Crusade.
Celestine IV., 1241.
Innocent IV., 1243. Promoted the Seventh Crusade.
Alexander IV., 1254.
Urban IV., 1261.
Clement IV., 1265. The Eighth and last Crusade.[1]
Gregory X., 1271.
Innocent V., 1275.
Adrian V., 1276.
Vicedominus, 1276.
John XXI., 1276.
Nicholas III., 1277.
Martin IV., 1281.
Honorius IV., 1285.
Nicholas IV., 1288.
Celestine V., Boniface VIII., } 1294.
Benedict XI., 1303.
Clement V., 1305.
John XXII., 1316.

As a comment upon the confusion in dates of the times we append from Dr. Barclay's *City of the Great King*, a second Table of the Crusades:[2]

Crusade I, 1096–1099. Capture of Jerusalem.
Crusade II, 1147.
Crusade III, 1189.
Crusade IV, 1202.
Crusade V, 1217.
Crusade VI, 1238.
Crusade VII, 1245.
Crusade VIII, 1270.

Dr. Barclay wisely adds: "The cessation of the Crusades was not produced by any abatement of the love of arms, or of the thirst of glory to the chivalry of Europe. But the union with these martial qualities, of that fanatical enthusiasm which inspired the Christian warriors of the 11th century, had been slowly but almost thoroughly dissolved."

[1] After the Seventh Crusade and the surrender of all the places in Syria, there were several expeditions started, but the seventh was properly the last Crusade.

[2] Usually we speak of the Crusades as six or seven in number, but actually the movement was continuous over two hundred years, scarcely any ten-year period being without an expedition. Only the most important of these, successful or disastrous as they were, have any prominent place in history. For this reason as well as the general lack of certainty as to dates are we at a loss in precisely recording when the events really happened and their true relation to the several persons named.

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CHAPTER NINETY-SIX

THE INTRODUCTION OF KNIGHT TEMPLARISM TO AMERICA



AVING given a short history of the Knights Templar during the Crusades, and the suppression of that magnanimous and Christian Order by the Church of Rome, aided by its wretched and villainous adherents, the various sovereigns of Europe; we have also shown the arguments for and against the transfer of the remnants of the Order down to recent times, in England and France. Now it becomes a pleasing task to trace, as nearly as possible, the connection between those noble spirits, who gave their fortunes and their lives for the cause of Christianity against the Infidels and Mohammedans of Asia, and our modern Templars, who do not use the material implements of a carnal warfare, but employ the legitimate symbols of the spiritual Knightly Armor, to contend against the world, the flesh, and the devil.[1]

All of our recent writers on the Order of the Temple agree, that there can not be found any direct connection between the ancient and present Templar systems. Yet, like the sunken rivers found in many parts of the world, where we can trace the waters thereof, after they disappear on one side of a mountain, and discover where these same waters again appear, and proceed onward to the sea; so the same flowing spirit was manifested in the lives of the original Templars, from their origin in the 12th century until they disappeared beneath the obstructions placed in their path by the monarchies of Europe, and the succeeding prejudices of the peo-

[1] "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." *Ephesians*, vi, 13–17.

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ples of each. Thus we can now clearly trace in the Templar rituals of England and the United States the fundamental principles of the Ancient Order, of "Fidelity, Zeal, and Obedience," without those superstitions which always have been the accompaniments of the Priestly Orders of the Romish Church.

Bro. Singleton was of opinion that those superstitions of the early Templars were abolished by them after the close of the Crusades. The Templars, very soon thereafter having learned the deceptions of priestcraft, failed to pay the required respect and obedience to the hierarchy; and, consequently, were opposed by the Church, and their existence as an Order soon thereafter came to an end. The modern Templars pay due allegiance to, and worship, the risen Saviour, in spirit and in truth, with no unmeaning ceremonies.

We learn from various writers that, in the progress of Freemasonry in the American Colonies, somewhere about the latter half of the 18th century, some officers of an Irish Regiment claimed to be possessed of the Knight Templar Order, and through them, several of our own Freemasons received the several appendant Degrees and the Order of Knight Templar. Patents issued to such Knights, bearing dates as early as 1783, are now known, notably one from Charleston, South Carolina. Toward the close of that century there appeared several appendant Degrees, unknown to earlier times, such as Excellent, Super-Excellent, Royal Arch Masons.

In some of the New England States these Degrees were made known and conferred under the Charters of Blue Lodges; such as the body in the City of Washington in 1794 — two record books of which Bro. Singleton had the honor of discovering among the old papers, in the office of the Grand Secretary of the Grand Lodge of the District of Columbia in 1875, of which no living Freemason in the District could give an account. This body was called the "Excellent, Super-Excellent, Royal Arch Encampment." The first book ran from 1795 to 1799; and then the body closed its labors and divided its funds. The second book was commenced in 1804 when the same body, under the charge of Companion Philip P. Eckles, of Baltimore, resumed its labors and continued until August 21, 1808, when the record in the book ends abruptly after the annual election of officers.

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A work was published by Companion Joseph K. Wheeler, of Connecticut, which gave an account of similar bodies, bearing the same title in the State of Connecticut. From these came the first independent particular Royal Arch Chapters, and from which Thomas Smith Webb and John Hanmer, both from Temple Chapter of Albany, New York, formed the first Grand Chapter of New England and New York in 1798, the history of which will be found under the title of Capitular Freemasonry.

In the chapter relating to the history of the Ancient and Accepted Scottish Rite will be found some discussion as to what was the reason for these Degrees being brought into the Freemasonry of the Blue Lodge, which we here casually mention as having been part and parcel of the very many appendant Degrees communicated to the Brethren who had passed through the curriculum of the twenty-five Degrees of the Rite of Perfection, or the Ancient and Accepted Rite of 1762–65, which was, in 1802, at Charleston, enlarged into thirty-three Degrees of the Ancient and Accepted Scottish Rite by the Mother Council.

We may here state that students of Freemasonry are substantially agreed that almost all the Degrees above the third Degree, or so-called Master Mason's Degree, are the outcome of the "thousand and one Degrees" made known and sometimes worked in France and Germany from the middle to the close of the 18th century. Until the Emperors of the East and West arranged the regular twenty-five Degrees of the A∴A∴A∴R∴ in 1762, those various Degrees were communicated to all who desired and were willing to pay for them. Within the regular twenty-five Degrees were found the Arch and Templar Degrees. Bro. Singleton was of opinion that from two of them the present Red Cross of the Commandery was formed, which Degree he was convinced had no connection with the primitive Red Cross of "Rome and Constantine," attributed to Constantine the Great.

As to the Templar Degree ritual, it is entirely different from the English ritual, as the latter, at the present day, is different from the ritual used in the 18th century at its close and at the commencement of the 19th. Bro. Singleton had a certified copy of that ritual made as early as 1801 from an older ritual, which is also a copy from a much older one, which was sent to General Albert Pike, and by him given to Bro. Singleton.

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The first authentic information that we have of the Templar Order in the United States, is found in the history of St. Andrew's Royal Arch Chapter, which held its first recorded meeting, August 28, 1769, in the Masons' Hall in Boston, under the Charter of St. Andrew's Royal Arch Lodge, from the Grand Lodge of Scotland, and the record of that date shows that the Degree of Knight Templar was conferred.[1] At that time, and somewhat later, the bodies were termed "Excellent, Super-Excellent, Royal Arch Encampments," as before stated. The records of that Chapter show that "Brother William Davis came before the Lodge, begging to have and receive the parts belonging to a Royal Arch Mason, which being read, was received, and he unanimously Voted in, and was accordingly made by receiving the four Steps that of Excellent, Super-Excellent, Royal Arch, and Knight Templar."[2] In all the histories of the Chapters in the New England States, the above titles were first used; as also in the Chapter organized in the City of Washington, under the Charter of Federal Lodge. The Red Cross does not appear in any of those old bodies.

Bro. Singleton supposed that after the Templar Degree had been dropped by Thos. Smith Webb, when in 1796 the movement had been started to institute the General Grand Chapter of New England and New York, that some of the Brethren formed a separate body for the Templar Order; and wishing to have the "Red Cross of Constantine" united with the Templar Degree, as was the case after the Crusades, they must have mistaken the united Degrees of the 15th and 16th for the "Constantine Red Cross." At all events, says Bro. Singleton, there is considerable difficulty in accounting for the curious mixture of the Persian Mysteries with the solemn ceremonies of the Christian Order of the Temple.

Some writers say that "the records of Kilwinning Lodge, of Ireland, warranted 8, in 1779, show that its Charter was used as the authority for conferring the Royal Arch, Knight Templar, and Rose Croix Degrees as early as 1782; but the Red Cross and the Rose Croix are two different degrees, and should not be confounded. It is thought possible that the Irish Lodges, having the High Knight Templar Degree, communicated it to their

[1] Oration of Companion W. Sewall Gardner, at Centennial of St. Andrew's Chapter, pp. 42, 43

[2] See the above.

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American Brothers prior to the Revolution, though there is no evidence of it; on the contrary, the records show that it was conferred first (1769) in America, and afterward in Ireland, 1779." [1]

Bro. Theo. S. Parvin says: "In 1766 there were two Military Lodges stationed at Boston: No. 58 on the register of England, connected with the Fourteenth Regiment, and No. 322, register of Ireland, attached to the Twenty-ninth Regiment. As early as 1762 St. Andrew's Lodge, of Boston, applied to the Grand Lodge of Scotland, from which it had received its Warrant, for leave to confer the Royal Arch Degree; and subsequently, under this Warrant, it conferred both the Degrees of Royal Arch and Knight Templar. Even prior to this, as early as 1758, Lodge No. 3 at Philadelphia, working under Warrant as No. 359, granted by the Grand Lodge of All England, also worked as a Chapter, and conferred the Royal Arch Degree; but, as previously stated, we do not find that this Chapter ever conferred the Degree of Knight Templar." [2]

Other writers suppose that it was possible "that the degree of Knight Templar was conferred in Military Lodges and perhaps in other Lodges prior to the Revolutionary War." [3]

However, the Minute Book of St. Andrew's Lodge, Boston, Mass., shows that on August 28, 1769, at a Royal Arch Lodge, the Brethren occupying the three principal positions were James Brown, Charles Chambers, and Winthrop Gray, the fourth name being on record as Wm. McMullen. Now Charles Chambers, William McMullan and James Brown are names that stand respectively thirty-eighth, thirty-ninth, and forty-eighth on the list of Brethren entered on the Grand Register of Ireland as belonging to Lodge No. 322 in the Irish army. These entries are in the handwriting of Bro. John Calder, Grand Secretary, and are among the last names enrolled before the Regiment left for service in North America.[4]

"These Degrees in St. Andrew's Lodge at Boston were worked entirely by members of the Irish Military Lodges. There is no record that this act was repeated, as there was a more or less

[1] Bro. Fred. Speed in "History of Freemasonry," p. 704.

[2] Bro. Fred. Speed, "History of Freemasonry," p. 703.

[3] Bro. Speed's "History."

[4] Ars, Quatuor Coronati Lodge, London, vol. xxvi, p. 58.

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strained relation existing between the soldiers and citizens on account of the military garrisoning of Boston by Howe, which terminated in what is known as the Boston Massacre, March 5, 1770, and resulted in the immediate removal of these regiments." [1]

It was not until the year 1789 that the term "Knight Templar" again appears on the records of St. Andrew's Chapter when Elisha Sigourney on May 28 "Received the Degree of a Knight Templar Mason." [2]

The Grand Lodge Library of Pennsylvania is in possession of certificates showing that the Degree was conferred in Mount Moriah Lodge No. 2, April 14, 1779, the 35th Regiment of Foot, at Mount Fortune, Island of St. Lucia, between Martinique and St. Vincent (this Lodge held a Warrant from the "Grand Lodge of the Southern District of North America"); and one to the effect that the Knight of the Temple and of the appendant Orders had been conferred by St. Andrew's Lodge No. 40, August 1, 1783, at Charleston, S. C., the Lodge being then under the jurisdiction of the Grand Lodge of Pennsylvania but before its reorganization having been No. 1 of the Provincial Grand Lodge of the Southern District of North America, and constituted May 3, 1771, at Pensacola, Florida.

From about the years 1776 to 1783, during the War of Independence, but little attention was given to Masonic organization, except in the Military Lodges. After peace had assumed her sway and the country began to thrive in all material interests, and the various Grand Lodges of the separate States were organized, what were termed the "Higher Degrees," which had been, up to that period, always conferred in the Lodges under the sanction of their Warrants, became the subject of a more independent character. We find from the various histories of the Royal Arch Chapters, especially in the New England States, that in various towns and cities independent bodies were organized, wherein the Degrees of Royal Arch, Excellent, and Super-Excellent Masters were attached to the Templar Degree; and in some instances, the Red Cross, whatever ritual of that Degree may have been used in its conference, was given.

[1] "History of Masonic Knights Templar of Pennsylvania," Julius F. Sachse, 1919, p. 40.

[2] "Celebration of 125th Anniversary, St. Andrew's Royal Arch Chapter," 1769–1894, p. 51.

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"Few of these organizations have continued until the present time, and still fewer have left any records of the earlier years of their existence. An occasional discovery of an ancient diploma, or other fragment, has revived previously formed opinions as to which is the elder organization; but for the reason that bodies were self-constituted, and consisted of individuals who, being in possession of a Degree, called to their assistance the requisite number of other qualified Brethren, and gave the degrees to certain chosen spirits, and then dissolved never to meet again, it is manifest that there can be no gathering together of the facts; and that beyond an occasional hint, received from the meager record of some old Lodge-book, as it may be unearthed from its hiding place, nothing further is to be looked for. As time passed on, and these occasional gatherings became more frequent, when the number of Templars had increased sufficiently, and more permanent organizations began to be made, out of these emergency bodies grew permanent ones." [1]

There has been much discussion in the various older jurisdictions as to the first duly organized Encampment (Commandery). From the *Proceedings of the Grand Encampment* of 1883 we learn from the Address of Grand Master Dean that there was "Indisputable evidence that the Degrees of Knight of the Red Cross and Knight Templar were conferred in Charleston, South Carolina, in a regularly organized body as far back as the year 1782." [2]

"The South Carolina Encampment, No. 1, of Knights Templar and the Appendant Orders was established in 1780, as is evident from the old seal in our archives. But it does not appear from what source our ancestors derived their first Charter, all of our records previous to November 7, 1823, having been lost or consumed by fire. It is clear, however, that this Encampment was in active operation in 1803, and continued so until long after the date of our oldest record, for, on December 29, 1824, it was 'Resolved that, in consideration of the long and faithful services of our Most Eminent Past Commander, Francis Sylvester Curtis, *who regularly paid his arrears to this Encampment for more than twenty years*, he is considered a life-member of this Encamp-

[1] Fred. Speed, "History of Freemasonry," pp. 703, 704.

[2] "Proceedings of the Grand Encampment of the United States," 1883, p. 59, Grand Master Dean's Address.

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ment, and that his life-membership take date from November, 1823.'"[1]

In a "list of various Masonic Degrees," in Cole's *Ahiman Rezon*, extracted from a publication in 1816, the Knight of the Red Cross is termed the ninth Degree, the *Knight of Malta* the tenth, and the *Knight Templar* the thirteenth; and they are said to be conferred in the Sublime Grand Lodges in Charleston, S. C., in the City of New York, and in Newport, R. I.[2] On November 7, 1823, that Encampment, which was then regularly working at Sir Knight Roche's Asylum, under the command of the M. E. Sir Moses Holbrook, M.D., Grand Commander, received "*the authority from the G. G. E.*" to work. At the following meeting (November 15th) Moses Holbrook was reëlected to the office which he then held. John Barker was elected an honorary member, January 16, 1824. It was at this time the practice to introduce the *candidates separately in both Degrees.*

On January 18, 1824, James Eyland was created a Templar. The Encampment met January 30, 1824, at Sir Knight H. G. Street's Asylum, and the meetings, which had hitherto taken place on *every* Friday evening, were changed, February 15, 1824, to the last Wednesday in each month, and the last Wednesday in November was fixed for the annual election. March 31, 1824, Sir John Barker was voted to be recommended to be Grand Visitor for the Southern States.[3]

June 24, 1824, M. E. and M. W. Henry Fowle, Deputy General Grand Master of the G. G. Encampment of the United States of America, granted a Charter at Boston (S. C.), countersigned by John G. Loring, G. G. Recorder, to Benjamin Thomas Elmore, and eleven others, to form, open, and hold *Columbia Encampment*, No. 2. Brother Elmore was appointed the first Grand Commander; E. H. Maxey, Generalissimo; and John Bryce, Captain General. The Charter is in the Archives of Richland Lodge, No. 39, A.·.F.·.M.·., at Columbia, S. C., with some "rough sketches of their meetings," which were held in the hall of that Lodge.[4]

[1] Gourdin (Manuscript Records of South Carolina Encampment, No. 1), pp. 29, 30.

[2] "Freemasons' Library," p. 317.

[3] Manuscript Records of South Carolina Encampment, No. 1.

[4] Gourdin, p. 30.

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The number of members increased to thirty or more, their meetings continued about four years, and from some cause ceased to exist.[1]

There was at that time no Grand Encampment in South Carolina, as we find from the following:

"February 23d, 1825, the Encampment was informed that the three first officers had, in accordance with a previous resolution giving them discretionary power in the matter, recommended *Georgetown Encampment* to the G. G. Encampment for a Charter." [2]

As an interesting incident in the history of this Encampment, we make the following extract:

"La Fayette.

"The members of South Carolina Encampment, No. 1, were summoned to meet at Sir H. G. Street's, on the 16th of March, 1825, to wait on General La Fayette agreeably to a previous arrangement with him. The following Officers and Members attended precisely at half-past 2 o'clock." [3]

In consequence of a gap in the minutes from this time until January 26, 1827, no further information could be obtained concerning this very interesting occasion.

September 18, 1826, the Grand Encampment of the State of South Carolina was represented in the G. G. Encampment at New York by Sir John Barker, proxy for M. E. Moses Holbrook, Grand Master, and Sir William H. Jones, proxy for the M. E. Sir William E. Lathrop, G. Capt. Gen'ls, and the Committee, to whom were "referred the proceedings of the Officers of the G. G. Encampment since the last Meeting" (September 16, 1819), reported. "That these have been established, with the approbation of the G. G. Officers, Grand Encampments in the following States; to wit: New Hampshire, Vermont, Virginia, North Carolina, South Carolina, and Georgia." [4]

[1] Gourdin, p. 30.

[2] Gourdin, p. 31.

[3] Manuscript Records of South Carolina Encampment, No. 1, Gourdin, p. 31.

[4] B. B. French. "The Grand Encampment of Knights Templar, and the Appendant Orders, in the State of South Carolina," was incorporated for fourteen years, by A. A. of 20th December, 1826, viii Stats., p. 350.

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During the year 1819, Beaufort Encampment of South Carolina, at Beaufort, was established, which continued about four or five years. The records had been destroyed by fire.[1]

Jos. M'Cosh, who was afterward an Inspector General of the thirty-third Degree, resigned November 28, 1827. He was the Recorder, November 7, 1823. During the year 1828, Sir James Eyland was Grand Commander. Many resignations took place.

In 1829, Sir James Eyland, G. Master, represented the Grand Commandery in the G. G. Encampment. He was elected that year G. G. Capt. General, and in 1832 was elected G. G. Generalissimo.[2]

About this time the meetings of the S. C. Encampment were very poorly attended. May 12, 1830, there was not a quorum nor in October 11, 1830. The encampment was adjourned to the stated meeting of December. The following note appears:

> I certify that no quorum ever after assembled. I met one or two only after the above note of an attempted meeting. Sir J. W. Rouse handed me over the books and papers all for me to deliver up to this Encampment, some time in 1832, with a letter of resignation at the same time. The books and papers of Grand Encampment of S. C. and all were flooded when Sir John May's work-shop was burned. I received the remains in 1840.
>
> (Signed) MOSES HOLBROOK,
> *P. Gr. Commander.*

I. W. Rouse died April 23, 1834, Past Gr. Master of Gr. Encampment of South Carolina. The record of the G. G. Encampment does not show any representation from the G. Encampment of South Carolina subsequent to 1829.[3]

October 14, 1841, seven of the former members of South Carolina Encampment, among them the Grand Commander J. S. Burges, met at Rame's Hall, in Meeting Street, for the purpose of reviving it, after its long slumber of eleven years and more.[4]

January 27, 1842, it was resolved that the Degree of Red Cross should be conferred upon Sr. Knight Benjamin Greer, on his paying $5, with the condition of his becoming a member of this Encampment, he having received the other Degrees before in Europe.[5]

[1] J. M. Barker. [2] B. B. French. [3] B. B. French.

[4] Manuscript Records of South Carolina Encampment, No. 1. The last meeting held was March 9, 1830.

[5] See above Manuscript Records.

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A dispensation was issued to the Encampment by Sir Jos. K. Stapleton, D. G. G. Master, May 17, 1843, to continue their labors, the Warrant having been lost by fire. This Dispensation was brought to the notice of the Encampment only on October 19, 1843, by Rev. A. Case, the G. Chaplain. In 1844, the G. C., Sir A. Case, represented South Carolina Encampment in the G. G. Encampment, and during this session a Charter was ordered to that Encampment free of charge, *in consequence of the loss by fire of a former one*. This Charter was reported to the meeting, March 15, 1845, as having been received.

February 9, 1853, Joseph Hunter, P. D. G. M. of Savannah, Ga., was made a K. R. C. and K. T., and *in token of respect* his fees were returned to him, and he was elected a life member.

In 1853, M∴E∴ A. G. Mackey represented the Encampment in the G. G. Encampment, and was elected G. G. Warden.[1]

December 27, 1854, the Encampment acted as an escort to the Grand Lodge of South Carolina at the celebration of the Centennial Anniversary of the formation of a Provisional Grand Lodge.[2]

In 1855, South Carolina Encampment was the only one in existence in the State.[3]

Continuing the interesting history of this, one of the oldest organizations of Knights Templar, we refer to the *Proceedings of the Grand Encampment of the United States* for 1883:

The Grand Master states in his address that "on 8th of December, 1880, I issued a dispensation to South Carolina Commandery, No. 1, to appear in public in full Templar costume on the twenty-ninth day of December, 1880, for the purpose of celebrating the one hundredth anniversary of its organization. I also issued dispensations for a like appearance in public, to join in the celebration to Columbia Commandery, No. 2, Georgia Commandery, No. 1, and Palestine Commandery, No. 7." [4]

As the question of when the first Encampment in the United States was regularly organized is of great interest, we continue our notice of the introduction of the Templar Order of Knighthood

[1] B. B. French.

[2] Manuscript Records of South Carolina Encampment, No. 1.

[3] Gourdin, p. 33.

[4] "Proceedings of the Grand Encampment of the United States," 1883, p. 58.

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into South Carolina, and show what Brother A. G. Mackey says of it in his *History of Freemasonry in South Carolina.*[1] He quotes from Gourdin what we have already copied, and then continues:

"I have been unable to find any reference in the contemporary journals of the day to the existence of South Carolina Encampment, No. 1, at that early period. I have, however, been more successful in obtaining indisputable evidence that the Degrees of Knight of the Red Cross and Knight Templar were conferred in Charleston, in a regularly organized body, as far back as the year 1783, and I have no doubt that the seal with the date 1780, to which Gourdin refers, belonged to that body and afterward came into the possession of South Carolina Encampment.[2]

"The proofs of what I have stated are contained in a small compass but the testimony is irrefutable. I have in my possession a diploma, written in a very neat chirography on parchment, with two seals in wax attached, one in red, of the Royal Arch, and the other in black, of the Knights Templar. The upper part of the diploma contains four devices within four circles, all skillfully executed with the pen. The first device, beginning on the left hand, is a Star of seven points, with the Ineffable Name in the center, and the motto, '*Memento Mori*'; the second is an Arch on two Pillars, the All-Seeing Eye on the Key-stone, and a Sun beneath the Arch, and '*Holiness to the Lord*' for the motto; the third is the Cross and Brazen Serpent, erected on a bridge, and '*Jesus Salvator Hominum*' for the motto; and the fourth is the Skull and Cross-bones, surmounted by a Cross, with the motto, '*In hoc signo vinces.*' The reference of the three last devices is evidently to the Royal Arch, the Red Cross, and Templar Degrees. The first is certainly a symbol of the Lodge of Perfection, and hence, connectedly, they show the dependence of the Order of Templarism in the State at that time upon the Ancient and Accepted Rite."

In the *Proceedings* is a heliotyped copy of the Diploma. The original was placed in the possession of the Grand Master, Benjamin Dean, by the son of Bro. A. G. Mackey, the Hon. Edw. Mackey, to be presented, in his name, to the Grand Encampment of the United States. The expense of this and other plates in

[1] "Proceedings, Grand Encampment," 1883, p. 58.

[2] "Proceedings, Grand Encampment," 1883, p. 59.

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the volume was paid for by the Grand Master. As a matter of considerable interest, we subjoin further remarks of the Grand Master in connection with the subject:

"On the 6th of May, 1881, Sir Knight W. J. Pollard, because of a conversation with him in Boston, wrote me a long and interesting letter on the history of Freemasonry in South Carolina and Georgia, in which he says: 'I find in Charleston, from the *South Carolina Gazette*, that at some period, not clearly defined, there was a Lodge established in West Florida called St. Andrew's Lodge, No. 40, and that it was moved to Charleston about 1783, and was Chartered as a York Lodge in the city of Charleston July, 1783, by the Grand Lodge of Pennsylvania.'

"He also called my attention to the recovery by Sir Knight Jennison of valuable papers relating to the Encampment. Sir Knight Jennison also sent me copies of the papers. . . . A careful examination of the old Diploma discovered on the Seal the words 'Lodge No. 40.' These words and figures were not so prominent as the other legends on the Seal, and seemed to have escaped the attention of Brother Albert G. Mackey.

"A careful examination disclosed the remains of two ribbons, under those in sight, showing that there were originally four seals attached to the Diploma; one of these ribbons is quite rotten."

From an address delivered December 10, 1878, before the Grand Lodge of South Carolina by M. W. Wilmot G. De Saussure, P.G.M. of South Carolina, we quote "that the Warrant for No. 40 was granted to Brethren formerly of St. Andrew's Lodge No. 1, West Florida, and then of Charleston, on the 12th of July, 1783."

Brother Frederick Speed says:

In summing up the evidence, this writer is compelled to regret the conclusions of *Fratres* Dean and Mackey, that there is "Indisputable evidence that the Degrees of Knight of the Red Cross and Knight Templar were conferred in Charleston in a regularly organized body as far back as the year 1783." St. Andrew's Lodge No. 1 was not a Templar body at any time in its History. Like St. Andrew's Lodge of Boston, it was a Master's Lodge and the Degrees were conferred, as evidenced from the Diploma, under the sanction of its Warrant as a Blue Lodge.

But it seems to be established beyond a reasonable doubt, by the resolution relating to the membership of Francis Sylvester Curtis, that South Carolina Encampment No. 1 was a regularly organized Templar body as far back

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as the year 1804, and probably earlier. It was, like all older Encampments, self-created, and worked without a Charter, until the year 1823, when it was "reopened in conformity with the Constitution" of the General Grand Encampment of the United States, at which time, it appears from the petition — and resolution of the Encampment embraced therein —

"That on diligent search being made in the archives, it clearly appears that this encampment was in full operation under the sanction of a Warrant of 'Blue' Lodge, No. 40, upwards of thirty years ago, and continued in operation many years subsequent; and has, time out of mind, caused to be made and used a common seal. It also further appears that the said Encampment has lain dormant for several years past. . . .

"*Resolved*, That the M∴E∴ Sir James C. Winters, together with the Recorder, be authorized to forward the necessary documents to prove the existence of this Encampment prior to the year 1816, and obtain the desired recognition."

Extract from the minutes. (Signed) JOSEPH MCCOSH,
Recorder pro tem.[1]

The question of "Regularity" here presents itself as to the "Validity" of the Templar organizations, as it does as to the "Validity" of the Capitular Degrees, not only in the United States, but originally in Europe.

From the very first organization of the Grand Lodge of England in 1717, all Freemasons agree that no single individual has any prescriptive right or prerogative to communicate any knowledge of a "Rite" or any part of its *ritual*, unless so authorized by the "Constitution" under which said *ritual* is issued. The Altar obligations, of all the Rites, provide against any such violation of the "Constitution." In the Section VIII of the New Regulations of 1738 we find the following as an amendment to the Section VIII of 1723, viz.:

"VIII. Every Brother concerned in Making Masons clandestinely shall not be allowed to visit any Lodge till he has made due submission, even though the Brother so admitted may be allowed.

"None who make a stated Lodge without the Grand-Master's Warrant shall be admitted into regular Lodges, till they make due submission and obtain Grace.

"If any Brethren form a Lodge without leave, and shall irregularly make Brothers, they shall not be admitted into any regular

[1] "Grand Encampment Proceedings," 1883, p. 172.

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Lodge, no not as Visitors, till they render a good Reason or make due submission.

"Seeing that some extraneous Brothers have been lately made in a clandestine manner; that is, in no regular Lodge, or by any authority or Dispensation from the Grand Master, and upon small and unworthy considerations to the Dishonour of the Craft:

"The Grand Lodge decreed, that no person so made, nor any concerned in making him, shall be a Grand Officer, nor an officer of any particular Lodge; nor shall any such partake of the General Charity, if they should come to want."

We have here the general principles upon which to base a judgment as to all legitimacy of Masonic work. The *innocent* parties, upon whom Masonic work has been commenced, are to be held blameless, and are to be admitted to fellowship, and only those are to be punished who were guilty of the irregular and *clandestine* work.

In the matter of the various parties, who without full, if not indeed, competent authority attempted to confer the Degrees of the Commandery upon innocent Brethren, it appears, from all that we can learn from recent writers, that the several Degrees of Red Cross, Knight Templar, and Knight of Malta were conferred, whatever may have been the several rituals, at that early period, and they were assumed to be correct. These starting stations, no matter how obtained, came in time to be the veritable means for establishing the bodies, by which finally, and however irregularly conducted, the several State Grand Commanderies were organized. We have seen that from these have grown up, in the United States, a system and an organization of Masonic Templarism, probably the most extensive and influential body of men anywhere in the world, as we shall be able to demonstrate in the conclusion of this sketch.

We have carefully read and pondered over nearly all, if not quite all, the writings of reliable authors who have, as far as possible, culled from authentic documents and every source of legitimate information every item which could add to our knowledge of the introduction of the Templar and appendant Orders into the United States; and we must deal with the subject as we have found it. It is barely possible that the fountain was impure

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at the beginning; but taking the system, as it is at the present day, where else in the world can we find such a body of United Fraters, Freemasons, distinguished gentlemen, of all the useful professions, arts, sciences, and trades, as compose the Officers, Constituencies and Members, scattered as they are, in all the States, Territories, cities, towns, and hamlets of this vast country?

In the history of the Order by Lieutenant-Colonel W. J. B. MacLeod Moore, he is very persistent in challenging the Masonic Templary of the United States. He says:

"I may appear to have frequently indulged in fault-finding with the system of *purely Masonic* Templary practiced in the United States of America, and am fully alive to the fact that the popularity of the Degrees there among its most enlightened members is an argument stronger than all the criticism that can be brought against it; but in order to explain my objections, it was necessary to refer to the glaring discrepancies and inconsistencies existing, which prove the system to be not only false, but a perversion of the principles of the true Templar Order, from which it derives its name — merely an imitation Military *Masonic* degree — a parody upon the pure doctrines of the Ancient Templars."

Several pages are devoted to his view of these inconsistencies and discrepancies — too lengthy for our columns — and hence must refer our readers to his sketch.[1]

In many things we must, of course, concur with him; but suppose we apply his method of criticism to our Modern Freemasonry, beginning with the early rituals of 1725 by Anderson and Desaguliers, all the way through the various modifications of Martin Clare, Hutchinson, Dunckerley, and Preston, to the very last formed by the Union in 1813 of the Modern and Antient work of Dr. Hemming, which is the present ritual of the United Grand Lodge of England, — and compare all of the various forms with well-known *facts* as we have them in the sacred writings and history — and where will the ritualism of the three Degrees of the Blue Lodge stand? Where the ritualism of the Mark degree, where that of the R. A. Chapter?

We say, let the question as to Orthodoxy of American Templarism settle itself; all in good time; very, *very* few Templars in

[1] "History of Masonry and Concordant Orders," p. 742.

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the United States know anything whatever of this controversy and

Where ignorance is bliss, 'twere folly to be wise.

We have among our Members distinguished Clergymen of all our Christian denominations. Our ceremonies all conduce to the idea of a pure Christianity. Let us therefore be content to let matters remain as they are; that each individual Member shall for himself interpret the ceremonies, and apply himself to the consideration of Christianity, as his instructions in Christianity have dictated, according to his "FAITH."

It appears from all accounts of the introduction of the Order of Knights Templar into the United States, prior to the period of the War of Independence, that where there was any attempt to confer the Order, the same was mingled with the "Excellent, Super-Excellent, and Royal Arch," the Templar degree following the Royal Arch. We have concluded that the Templar Order with appendant Degrees of Red Cross, St. John's of Jerusalem, and Knights of Malta, were as legitimately conferred, and by the same authority, as were the Degrees now constituting "Capitular" Freemasonry.

We will endeavor in our list of Commanderies, which were subsequently organized as such in the different jurisdictions, to give authentically the first efforts to establish the Encampment Degrees chronologically, until the firm establishment of State Grand Commanderies (Encampments) and the General Grand Encampment in 1816. We may make some errors, but trust that in the main we shall be found accurate in dates. In the preceding pages of this chapter, we have quoted various writers as to the workings of the Order in the several States, but there have been vagueness and uncertainty as to the dates given.

Bro. William B. Hubbard, Grand Master of the General Grand Encampment of the United States, said:

"It is to be regretted that we have no authentic and reliable history of the first formation of the first Encampments, with the governmental rituals, as we now have them. For these, if I may be allowed the expression, are somewhat *Americanized.* I suppose that we owe the origin of the introduction of Templar Mason-

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ry into the United States to a distinguished Sov∴ Ins∴ of the Scottish Rite." [1]

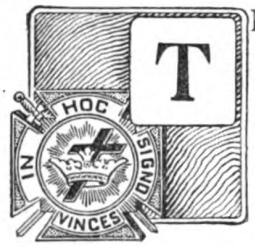
The first notice of the Templar Degree being conferred is found in the history of St. Andrew's Chapter of Boston, and the dates given are August 28 and September 17, 1769, by the Grand Master of the Grand Lodge of Massachusetts, Wm. Sewall Gardner, in his oration at the centennial celebration of that Chapter, September 29th, A. L. 5869.

[1] Manuscript Letter, March 16, 1855 (from Gourdin, p. 29, Note A).

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CHAPTER NINETY-SEVEN

THE GRAND ENCAMPMENT OF KNIGHTS TEMPLAR



THE true origin of the Grand Encampment of Knights Templar of the United States is involved in some uncertainty. In the first volume of the *Proceedings of the Grand Encampment of the United States*, we learn from the Preface that from its formation in 1816 the proceedings, and also those of the Second Conclave in 1819, were not printed until 1859. At that session the Grand Recorder, Bro. Benj. B. French, presented the following paper:

"I have found it impossible to obtain a single set of the printed proceedings of this Grand Body from its origin. By the aid of our respected and distinguished former General Grand Recorder,[1] Sir Charles Gilman, I succeeded in obtaining *two printed copies* of the proceedings of 1826, and more or less of these of each year up to 1847. By writing out from the original records the proceedings of 1816 and 1819, I succeeded in making two perfect copies of the proceedings up to and including those of 1856. One of these I sent to our M. E. Grand Master and the other I retained myself. These are, probably, the only perfect copies of our proceedings in existence, except the original written records in the office of the Grand Recorder. I respectfully suggest the propriety of having the proceedings up to and including 1856 reprinted. There are now no copies of the proceedings in my office anterior to 1847; only two of 1847, twenty-six copies of 1850, one hundred and four copies of 1853; and one hundred and thirty copies of 1856."

[1] In 1856 the word "General" was taken from the name of the Grand Encampment and from the titles of its officers; the State Grand Encampments became Grand Commanderies; State Grand Masters became Grand Commanders; Encampments became Commanderies but it was some time before the new titles became familiar expressions receiving general approval and use. See "Sidelights on Templar Law," P. L. Newby, 1919, pp. 114, 116, 198. The Tyler Publishing Co., Owosso, Mich.

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In pursuance of instructions given to the Grand Recorder "What purport to be the Minutes of the 'Formation of the General Grand Encampment of Knights Templar of the United States,' was printed and distributed among the members of the Grand Body." The statements published were accepted as authentic, until within comparatively recent years, when great doubts arose as to the correctness of the statements made as to those who constituted the membership of the Convention in 1816.

At the Conclave in 1889, Past Grand Master James H. Hopkins presented a paper, showing the result of his examination as to the origin of the Grand Encampment. This paper was ordered to be printed in the *Proceedings*, and that, in a reprint of the older *Proceedings*, the history of the formation should be corrected, in accordance with his statement. The Committee, however, who had charge of the reprint, deemed it advisable to print the "Formation," as it was first printed, and as it appears in manuscript in the Minute Book of the General Grand Recorder, and to publish in the Preface the facts as discovered in the paper we have mentioned. This report was signed by James H. Hopkins, W. P. Innis, and Wm. B. Isaacs, names well known and highly honored, as worthy of all credence, by every true Knight Templar.

We subjoin a few extracts from Bro. Hopkins' paper, for a better understanding of the "Formation of the General Grand Encampment." That record states that

> At a Convention holden at Masons Hall in the City of New York on the 20th and 21st June, 1816, consisting of Delegates or Knights Companions from eight Councils and Encampments of Knights Templar and Appendant Orders, viz.:[1]
>
> Boston Encampment, Boston; St. John's Encampment, Providence; Ancient Encampment, New York; Temple Encampment, Albany; Montgomery Encampment, Newport; Darius Council, Portland, the following Constitution was formed, adopted, and ratified.

"Anyone investigating the history of the Order in this country, without any other information than this, would be bound to believe that this official record was entirely accurate and to be accepted as absolute verity. It can scarcely be doubted that those who, in 1859, caused the first 'proceeding' to be disseminated, had implicit faith in the correctness of the statements." . . .

[1] "Proceedings of the Grand Encampment of the United States," 1891, Preface, pp. 3, 4.

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"I have recently had occasion to look more fully and deeply into the facts connected with the early history of the Order in this country, and with the formation of the Grand Encampment, and I submit some of the results of that investigation. None but the weak, or worse, will hesitate to make a frank admission of error of opinion, when discovered, rather than obstinately adhere to a position proved to be untenable."

. . . . . .

"The Minutes of the Convention which formed this Grand Encampment, as first published in 1859, are a correct transcript from the manuscript on file in the Office of our Grand Recorder. How or why this entry was made, no living man can tell. That it is wholly inaccurate is perfectly demonstrable.

"The Official Minutes declare that the delegates from eight different Councils and Encampments, therein specified, met in New York on June 20 and 21, 1816, and formed the Grand Encampment.

"I have caused diligent search to be made for the records of the different subordinates mentioned. Some of them can not be found of a date early enough to throw any light on the subject; and of those still preserved there is no mention of any appointment of any delegates for the purpose named, nor any action indicating that the Council or Encampment had any part in the Work. The absence of any positive, affirmative Minute in matter of such importance is strong evidence that no such participation was had. But there exists not only negative proof that the subordinates sent no delegates to the Convention, but direct evidence that they did not.

"The Minutes of the Boston Encampment (Commandery), show that on May 28, 1816, the Treasurer was authorized to lend to the Grand Encampment (Commandery), the money in his hands to pay the expenses of the delegates from said Grand Encampment (Commandery) to the Convention referred to. Saint John's Encampment (Commandery), of Providence, by a vote, declined to make a loan to the Grand Encampment for the same purpose. Here is evidence on the records of two of the Commanderies that they did not, but that the Grand Commandery of that jurisdiction did, send delegates to the Convention. Of the other Subordinates of Massachusetts and Rhode Island men-

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tioned as participating, the Minutes of the one at Newburyport can not be found; those of Newport and Portland are silent.

"Then we have the positive testimony of the Minutes of the Grand Commandery of Massachusetts and Rhode Island, wherein it appears that on May 15, 1816, three delegates were appointed to confer with delegates from other Grand Encampments (Commanderies) upon the subject of a general Union of all under one head. On June 25, 1816, there is the report of these delegates and the action of the Grand Encampment (Commandery) of Massachusetts and Rhode Island approving of their action and changing the local Constitution so as to bring it into harmony with that of the General Grand Body.

"Although this official record is of no greater weight than that of our Grand Encampment, the corroborating and circumstantial evidence renders it conclusive that our record is wrong and that of Massachusetts and Rhode Island is correct.

"In addition to the Minutes referred to, more conclusive evidence has been discovered amongst the papers of Thomas Smith Webb. These papers were examined by our late Grand Master, W. Sewall Gardner, and by him vouched for as authentic and in Webb's handwriting. They consist of the Credentials of the delegates appointed by the Grand Bodies of Massachusetts and Rhode Island, New York and Pennsylvania, to represent them at a Convention in Philadelphia, a Minute of adjournment to New York with a copy of the Constitution there adopted.

"The Encampments (Commanderies) of New York which are reported to have had representatives in the Convention which formed this Grand Encampment were Ancient Encampment,[1] New York; Temple Encampment, Albany; Montgomery Encampment, Stillwater.

[1] "After the Sovereign Grand Consistory was established, he (Joseph Cerneau) by virtue of his patent, conferred the Degrees of Knighthood on individuals, not by authority of the Body, but with the view of establishing the Order here (New York City) on a proper basis. The first Encampment was known afterwards as the 'Old Encampment,' then came 'Jerusalem Encampment' and last 'Columbian Encampment,' chartered, between 1811 and 1813, by the Sovereign Grand Consistory. All of which came together to receive from the Grand Encampment of the State of New York, in 1814, their Warrants, at which time Columbian Encampment received her number as first in the Order, or No. 1." This is credited by Bro. E. T. Carson on p. 190, "Proceedings," Grand Commandery of Ohio, 1892, to Folger's "History" of the (Cerneau) A. A. Rite manuscript, archives Supreme Council Northern Masonic Jurisdiction, and Carson collection. Bro. Carson adds "We were bothered to know what was meant by 'Ancient Encampment.' The extract from Folger explains it."

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"None of the early records of these bodies can be found, and the history of two of them is mainly traditional. It is quite certain, however, that neither of them belonged to the Grand Commandery of New York in 1816."

The truth of history requires of us to mention some things which may prove of interest, yet it will be found not to be very agreeable; yet like very much of the ancient story of Freemasonry in all its branches, we will find great irregularities, according to our present ideas of how Masonic bodies should be organized.

"In 1802, Boston Encampment was organized by ten Knights of the Red Cross without a Warrant from any competent power.

"In the same year St. John's Encampment, of Providence, was formed without authority from any source by six Sir Knights.

"Darius Council of Portland was organized by three Knights of the Red Cross in 1805, when after admitting two more members, they applied to Massachusetts for recognition."

In 1795 at Newburyport an Encampment was organized without any authority. In Newport, several Royal Arch Masons deputed Companion Shaw to visit New York, where the Orders of Knighthood with other Degrees were conferred upon him. The Consistory there gave him a Warrant authorizing him to confer the Orders. Joseph Cerneau presided over the Consistory which he had organized in 1807, without any authority whatever. The only authority ever produced to show that he was more than a Master Mason is the following well-authenticated Patent from Matthew Dupotet, which, it will be perceived, was issued by an Inspector-General of the A∴A∴A∴R∴ on the Island of Cuba, viz.:

[TRANSLATION.]

TO THE GLORY OF THE GR: ARCH: OF THE UNIV:

Lux ex Tenebris.

From the Orient of the Very Great and Very Puissant Council of the Sublime Princes (of the Royal Secret), Chiefs of Masonry, under the C: C: (Celestial Canopy) of the Zenith (which corresponds) to the 20° 25′ N: Lat:

To our Ill: and Very Valiant Knights and Princes, Masons of all the Degrees, over the surface of the two Hemispheres:

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HEALTH!

We, Antoine Mathieu Dupotet, Grand Master of all the Lodges, Colleges, Chapters, Councils, Chapters and Consistories, of the higher degrees of Masonry, Deputy Grand Master of the Grand Orient of Pennsylvania, in the United States of America; and of the Grand Lodge and Sovereign Provincial Grand Chapter of Heredom of Kilwinning, of Edinburgh, for America, under the distinctive title of the Holy Ghost, Grand Provincial of San Domingo in the Ancient Rite, Grand Commander or Sovereign President of the Th: Puissant Grand Council of the Sublime Princes of the Royal Secret, established at Port au Prince, Island of San Domingo, by constitutive patent of 16 January and 19 April, 1801, under the distinctive title of The Triple Unity, transferred to Baracoa, Island of Cuba, on account of the events of war,

Do declare, in the name of the Sublime and Th: Puissant Grand Council, do certify and attest, that the Very Resp: Gr: Elect Knight of the White and Black Eagle, Joseph Cerneau, Ancient Dignitary of the Lodge No. 47, Orient of Port au Prince, Grand Warden of the Provincial Lodge, same Orient, Venerable founder of the Lodge of the Ancient Constitution of York, No. 103, under the distinctive title of the Theological Virtues, Orient of the Habana, Island of Cuba, has been regularly initiated in all the Degrees of the Sublime Masonry, from that of Secret Master to, and including that of Grand Elect Knight of the White and Black Eagle; and wishing to give the strongest proofs of our sincere friendship for our said Very Dear Bro: Joseph Cerneau, in recognition of the services which he has rendered to the Royal Art, and which he is rendering daily, we have initiated him in the highest, in the most eminent and final Degree of Masonry; we create him our Deputy Grand Inspector, for the Northern part of the Island of Cuba, with all the powers that are attached thereto, giving him full and entire power to initiate the Bros: Masons, whom he may judge (Worthy?), to promote them to the Sublime Degrees, from the 4th up to and including the 24th; provided however, that these Masons shall have been officers of a Lodge regularly constituted and recognized, and in place only, where there may not be found Sacred and Sublime and regularly constituted Asyla; from which Bros: he will receive the obligation required and the authentic submission to the Degrees of the Sublime Princes; consulting, however, and calling to his aid the B: B: whom he shall know to be decorated with the Sublime Degrees; we give him full and entire power to confer in the name of our aforesaid Grand Council, the highest Degree of Masonry on a Kt: Prince Mason, one only each year, whose virtues he shall recognize, and the qualities required to deserve this favor; and to the end that our dear Bro: Joseph Cerneau, so decorated, may enjoy, in this quality, the honours, rights and prerogatives, which he has justly deserved, by his arduous labors in the Royal Art, we have delivered to him these presents, in the margin whereof he has placed his signature, that it may avail him everywhere, and be useful to him alone.

We pray our Resp: BB: regularly constituted, spread over the two Hemispheres, with whatever Degree they may be decorated, whether in Lodge, Ch:, Col:, Sovereign Council . . . . . Sublime, to recognize and re-

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ceive our dear Bro:, the Very Illustrious Sov: and Subl: Prince, Joseph Cerneau, in all the Degrees above mentioned; promising to pay the same attention to those who, in our Orients shall present themselves at the doors of our Sacred Asyla, furnished with like authentic titles.

Given by us, S: Sublime Princes, G: C: G: I: G'al: of our aforesaid Grand and Perfect Council, under our Mysterious Seal, and the Grand Seal of the Princes of Masonry, in a place where are deposited the greatest treasures, the sight whereof fills us with consolation, joy and gratitude for all that is great and good.

At Baracoa, Island of Cuba, anno 5806, under the sign of the Lion, the 15th day of the 5th month called Ab, 7806, of the Creation 5566, and according to the Common Style the 15th July, 1806.

Signed, MATHIEU DUPOTET,
President, Sov:. . . G'al:

[A true copy:] Signed, MATHIEU DUPOTET,
President, S: G: I: G'al:

I certify that what is transmitted above and the other portions are conformable to my Register.

TIPHAINE,
S: P: R: S:, D: I: G'al: G: Comm:

The foregoing translation of the ancient copy in French has been correctly and faithfully made by me.

March 20, 1882. ALBERT PIKE.

The Grand Commandery of New York was organized in the following manner, as ascertained from the Official Proceedings: On January 22, 1814, the Sovereign Grand Consistory, Joseph Cerneau's body, decreed the establishment of a Grand Encampment of Sir Knights Templar and appendant Orders for the State of New York, and immediately proceeded to its formation by choosing the Grand Officers thereof [1] who were all members of said Consistory. This was done solely by the action of the Consistory, without the concurrence of any Commandery, nor of any Knights Templar.

This body, as a Consistory, Bro. Singleton points out, has often since been proved to have had no legal Masonic authority for its existence, having been established by Joseph Cerneau

[1] "Proceedings of the Grand Commandery of New York," 1860, pp. 5, 6, from the paper by Bro. James H. Hopkins.

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alone, in 1807, a few months only after his patent from Mathieu Dupotet had been issued to him which gave him permission to confer one Degree, the 25th of the A.·.A.·.A.·.R.·., upon one person only each year, who was qualified by having received all the lower degrees of that Rite, in Cuba only, made his appearance in New York, and finding a total ignorance on the part of all Freemasons in New York as to the "Rite of Perfection," induced a large number to receive, at his hands, Degrees which he had no authority to give.

From this beginning, Joseph Cerneau organized his Consistory. In 1816, Columbian Commandery in New York received a Warrant; and a Warrant on the same day was issued to a new Commandery in New Orleans. These two were the only Commanderies who recognized the Grand Encampment of New York. All the other Encampments in the State refused to recognize the Grand Body, and remained independent for many years.

We do not find it at all certain that any of those members, who formed this Grand Commandery of New York, had ever received the degrees of the Commandery in a regular body of Knights Templar, but that they assumed the Degrees of the Consistory as being the same as those in the Commandery. There is no evidence whatever that Cerneau, who went from Port Republican in San Domingo to Cuba, and from Cuba to New York, in 1807, ever saw a regular Knight Templar Mason, or ever was anywhere in the vicinity of a Commandery.

Hence Bro. Singleton felt he was drawing but a fair inference that the Knight of the Red Cross, and also of the Temple, were derived from the rituals of the 15th and 16th and 24th Degrees of the A.·.A.·.A.·.R.·. The ritual of the Templar degree in the United States differs so essentially from the old ritual of England of 1801, then in the possession of Bro. Singleton, and also from the present English one, that he could only conclude that it was invented in the United States by those who took the Degree from the possession of the Lodges and constituted the semblance of Commanderies (Encampments).

A Grand Convention of Knights Templar was held in the Masonic Hall in the city of Philadelphia, Tuesday, February 15,

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1814,[1] for the purpose of forming a Grand Encampment of Knights Templar in Pennsylvania, with jurisdiction belonging thereto, and also over all such Encampments in other States as may agree to come under the jurisdiction of the same. Sir Knight John Sellars, of Wilmington, Del., was called to the Chair, and Sir Henry S. Keatinge, of Baltimore, Md., was appointed Secretary.

At this Convention there was taken the following action:

"*Resolved*, That the Delegates and Proxies from the Several Encampments to be represented in the Convention from the respective States be called over. The following named Sir Knights produced their Credentials under Seals of their respective Encampments as Delegates and Proxies, and were admitted to take their seats in the Convention; Encampment No. 1, Philadelphia, Delegates, Sir William M. Coxkill, Sir Alphonso C. Ireland, Sir Nathaniel Dillhorn.

"Encampment, City of New York, Proxies, Sir Thomas Black, Sir James Humes.

"Rising-Sun Encampment, City of New York, Delegate, Sir James M'Donald; Proxies from same, Sir Thomas Armstrong, Sir Anthony Fannen.

"Encampment No. 1, Wilmington, Del., Delegates, Sir John Sellars, Sir Archibald Hamilton, Sir John Patterson.

"Encampment No. 1, Baltimore, Md., Delegate, Sir Henry S. Keatinge.

"The Grand Convention being duly organized, proceeded to form a Constitution which was agreed to on February 16, 1814, and signed by the Delegates and Proxies as above named. Also the Grand Officers were elected and installed.

"The Most Eminent Sir William McCorkle, of Philadelphia, *General Grand Master.*

[1] This was not the first attempt to form a "Grand Encampment" in Pennsylvania. On May 12, 1797, a Convention of Knights Templar was held at Philadelphia to consider the propriety and expediency of forming a Grand Encampment. Four Encampments were represented, two from Philadelphia and one each from Harrisburg and Carlisle, Pa. A Constitution was adopted on May 19th. Nothing is known of any future meetings. See Webb's "Freemasons Monitor," 1802, p. 292; Creigh's "History of Knights Templar in Pennsylvania," p. 47; and Julius Sachse's "History of Masonic Knights Templar of Pennsylvania," 1919, pp. 56–58. As will be noted the meeting of 1814 was to go further than the limits of the State where it was held and this increased scope of activities was a step beyond what we may suppose was in the minds of the brethren at the earlier Convention, though as to that we are much in the dark as the Constitution has not yet been discovered notwithstanding we learn that one was adopted.

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"Most Eminent Sir Archibald Hamilton, of Wilmington, Del., *Grand Generalissimo.*

"Most Eminent Sir Peter Dobb, of New York, *Grand Capitain-General.*

"Right Eminent George A. Baker, of Philadelphia, *Grand Recorder.*

"Right Eminent Nathaniel Dillhorn, of Philadelphia, *Grand Treasurer.*

"Right Eminent James Humes of Philadelphia, *Grand Sword Bearer.*"

Bro. George A. Baker, the Grand Recorder, was at that time Secretary of the Grand Lodge of Pennsylvania, serving from 1797 to 1816.

The foregoing account of the formation of this Grand Encampment in Philadelphia is taken from *The Freemason's Library and General Ahiman Rezon*,[1] by Samuel Cole, P.M., Edition of 1826, and we do not find any notice whatever of the Convention held in June, 1816, by those celebrities, viz.: Thomas Smith Webb, Henry Fowle, and John Snow, who went to Philadelphia to confer with the above-mentioned Grand Encampment of Pennsylvania, "upon the subject of a general Union of all the Encampments in the United States under one head and general form of government," pursuant to the resolution of the "Grand Encampment of the United States," Massachusetts and Rhode Island Encampment being known as such.

Having failed in their mission to Philadelphia, they repaired to New York. There they were joined by Thomas Lowndes, who had been appointed by the Grand Encampment of New York as its delegate to represent that body at a Convention of Knights Templar from different States of the Union, to be held in the City of Philadelphia, on Tuesday, June 11th. Lowndes, with Webb, Fowle, and Snow, on the 20th and 21st of June, at Masons' Hall, held "a Convention." The records of this quartette's proceedings describe them as "delegates from eight Councils and Encampments," all of which we have mentioned in this chapter.

[1] We have extended the list of officers and also checked the earlier report compiled by Brother Samuel Cole by a careful comparison with the account of this Grand Encampment given by Brother Julius Sachse in his "History of Masonic Knights Templar of Pennsylvania," 1919.

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Bro. Hutson B. Colman in his Historical Address delivered at the celebration of the one-hundredth anniversary of the formation of the Grand Encampment of Knights Templar of the United States of America, the observance taking place at Los Angeles, California, June 18, 1916, confirms the foregoing account thus:

"In 1816, there existed three Grand Commanderies. That of Pennsylvania, organized in the year 1797, the first in America, acknowledging allegiance to the Grand Lodge of Pennsylvania and therefore, strictly speaking, not an independent Templar body, had died. In 1814, a new Grand Commandery of the same origin and character was organized.

"That of Massachusetts and Rhode Island, self-created and constituted in 1805, under the principle of 'Inherent Right,' was an independent and purely Templar body.

"That of New York was 'decreed and established January 22, 1814, by the Sovereign Grand Consistory of the Chiefs of Exalted Masonry for the United States of America, its Territories and Dependencies,' owing allegiance to and being officered by said 'Sovereign' Body. This 'Consistory' was short-lived, having been organized, without authority, by a Frenchman, Joseph Cerneau, long since recognized by the Craft as a Masonic charlatan and faker."

Bro. Colman shows that the Convention consisted of "Delegates or Knights Companions from eight Councils and Encampments of Knights Templar," and that the following officers were elected to continue in office until the third Thursday in September, 1819:

M∴E∴ and Hon. DeWitt Clinton, of New York .....G. G. Master
Thomas Smith Webb, Esq., of Boston.....D'y G. G. Master
Henry Fowle, Esq., of Boston.....G. G. Generalissimo
Ezra Ames, Esq., of Albany.....G. G. Captain General
Rev. Paul Dean, of Boston.....G. G. Prelate
Martin Hoffman, Esq., of New York.....G. G. Senior Warden
John Carlile, Esq., of Providence, R. I.....G. G. Junior Warden
Peter Grinnell, Esq., of Providence, R. I.....G. G. Treasurer
John J. Loring, Esq., of Boston.....G. G. Recorder
Thomas Lowndes, Esq., of New York.....G. G. Warder
John Snow, Esq., of Providence, R. I.....G. G. Standard Bearer
Jonathan Schieffelin, Esq., of New York..... G. G. Sword Bearer

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"Thus, in brief, was organized the Grand Encampment, and its officers, as named, were duly installed, as we are led to believe, by Most Eminent Sir Thomas Smith Webb, Grand Commander of the Grand Commandery of Massachusetts and Rhode Island.

"At its inception, the Grand Encampment was a constitutional, representative monarchy, consisting only of its staff officers or executive cabinet. It was a king without a kingdom. It had no Constituent Grand Commanderies, or Commanderies. In this regard, it was the exact parallel of the Grand Commanderies of New York and Massachusetts and Rhode Island, after which it was patterned. It had only glorious possibilities, the limitless future and the entire area of the United States for 'Expansion of Ideas and Growth of Ideals.'

"The above named Convention in New York followed an earlier Convention held June 11, 1816, in Philadelphia, attended by Delegates from the three then existing Grand Commanderies at which the Constitution, adopted later in New York, was drafted and presented. The delegates from Pennsylvania and the Commanderies composing that Grand Commandery refused to concur in the adoption of the Constitution for several reasons, the main one being the leading strings of Mother Grand Lodge of Pennsylvania, to which they were subject. After being in session three days, the Convention adjourned *sine die*. The Eastern delegates proceeded to New York, where, joining with other members of the above mentioned 'Councils and Encampments' they voluntarily constituted themselves into a Convention, assuming to legislate for all who might thereafter voluntarily accept and approve their enactments. This was strictly within their powers, as appears from the original resolution appointing them, a portion of which reads:

> '. . . . and that the said delegates be and they are hereby invested with full power and authority to enter into such engagements and stipulations and make such arrangements upon the said subject as they may deem expedient and proper to promote the honor and interests of the Orders of Knighthood;'

the subject being 'a general union of all the Encampments within the United States under one supreme head and general form of government.'

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"In due time, the Grand Commanderies of Massachusetts and Rhode Island and New York, accepted and approved their action, amended their own previous constitutions to harmonize with that of the Grand Encampment and thus became its first Constituent Bodies."[1]

The report of Bro. Webb, presented on behalf of himself and Brothers Fowle and Snow to the Grand Assembly held at Providence, R. I., June 25, 1817, is worth quoting if only in part to show precisely why the meeting at Philadelphia failed. Brother Webb says that

"After several days spent in deliberation, they found that the mode of array, and system of work, differed in many points so essentially from what is customary in the Encampments hitherto in connection with this Grand Encampment, that they could not feel justified in making concessions such as were required by the delegates from Pennsylvania particularly.

"The delegates think it unnecessary to state more than two obstacles, which they deemed of sufficient weight to defeat the object in view. The first of which is that the Encampments in Pennsylvania avow themselves as being in subordination to and under the Grand Lodge of Master Masons; the second is their unwillingness to the arrangement or order of succession in conferring the Degrees, as practiced by us; and especially they object to the Degrees of Mark Master and Most Excellent Master, as unnecessary, and not belonging to the system of Masonry.

"Finding it impossible to come to an agreement upon these points, a part of the delegates agreed to adjourn to the City of New York, and the Convention was dissolved."[2]

There are two theories as to the formation of the Grand Encampment, each having its earnest and able supporters.

"The advocates of one theory maintain that a number of Sir Knights, hailing from several subordinate Commanderies, met in New York, June 21 and 22, 1816, and organized the National Body.

[1] "Historical Address, Celebration of the One-Hundredth Anniversary, Grand Encampment of Knights Templar of the United States of America," by R. E. Sir Hutson B. Colman, p. 7, Los Angeles, California, June 18, 1916.

[2] From the "Historical Address" by Bro. Henry W. Rugg, D.D., Centennial Anniversary, Grand Commandery, Knights Templar, Massachusetts and Rhode Island, Boston, Memorial Volume, 1905, p. 125.

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"The advocates of the other theory claim that duly appointed delegates from the Grand Encampment of Massachusetts and Rhode Island and from the Grand Encampment of New York met at the time and place named, and created the Grand Encampment.

"In support of the one theory, reference is made to the original Minute-Book of the General Grand Encampment, in which a statement appears that delegates from eight Encampments conferred and acted, as before stated, and thus brought into being the National Templar organization.

"In favor of the other claim considerable testimony is available to show that the Minute-Book is not correct in this matter, and that the mistaken entry was made some years subsequent to the date when organization took place. Sir Knight James H. Hopkins, Most Eminent Grand Master of the Grand Encampment in 1874–1877, of excellent legal and Templar reputation, gave careful examination to this whole matter and reached the conclusion that the Minute-Book statement was not sufficient to offset the abundant evidence on the other side. Sir Knight Hopkins, who had access to the papers of Thomas Smith Webb, acknowledged to be the leading spirit in the formation of the General Grand Encampment, quotes from statements in Webb's own handwriting to show that he acted under an authorization by the Grand Encampment of Massachusetts and Rhode Island, as did Fowle and Snow, in the steps taken at Philadelphia and New York, which resulted in the formation of the General Grand Encampment. Referring to Webb's letter, dated New York, June 22, 1816, Sir Knight Hopkins says: 'As between a record made, no one knows when and by whom, and this statement made at the time, by the principal actor, it would not be difficult to determine the relative reliability.'

"Webb's account of the formation of the General Grand Body agrees with the records of the Grand Encampment of Massachusetts and Rhode Island, which show the appointment of delegates from this Grand Body charged with a specific duty." [1]

[1] "Memorial Volume, 1805–1905, Grand Commandery, Knights Templar, Massachusetts and Rhode Island," Historical Address by Bro. Henry W. Rugg, D.D., p. 123. Bro. Rugg also points out on p. 126 that "It may be noted that Sir Knights Webb, Fowle and Snow were reimbursed for their expenses, as Delegates appointed by the Grand Encampment for the purpose of forming General Grand Encampment."

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In further comment upon the above statements recorded by Bro. Henry W. Rugg we may here say that three papers entitled a *History of the Organization of the General Grand Encampment of Knights Templar of the United States* were printed in the *Proceedings* of the Grand Commandery of Ohio for 1892, 1893, and 1894. These were written by Bro. Enoch T. Carson to show that "the General Grand Encampment of Knights Templar was organized by individual Knights Templar, members of Commanderies, etc., and not by Grand Encampments or Commanderies at all," and were in reply to the paper presented to the Grand Encampment at Washington in 1891 by Past Grand Master James H. Hopkins and to the article also by Bro. Hopkins published in the *Freemasons Repository* at Providence, R. I., January, 1893, and to criticisms by Rev. Bro. Finch in the *Proceedings* of the Grand Commandery of Massachusetts and Rhode Island for 1893.

Bro. Hopkins held that the original entry in the Record Book preserved by the General Grand Encampment was not deserving of confidence and to this claim Bro. Carson pointed out that the entries were reasonably to be identified as being in the handwriting of W. B. Fowle, the son of Henry Fowle, the acting Secretary of the Convention, and prepared under the direction of the Grand Recorder, John J. Loring. The Record Book was shown to have been purchased from the firm with which the younger Fowle was connected, and the entry also shows the allowance to him of $4.00 for copying the original memorandum. The elder Fowle and Loring were intimate personal and Masonic friends. These facts in the opinion of Bro. Carson proved that the entry in the record was made by authority of the persons immediately concerned in the organization of the Grand Encampment and was not a change or addition made in later years.

The Rituals of the various States had many points of difference that were endured until 1892.

"Before that time a Ritual that was prepared by Thomas Smith Webb and Henry Fowle was in use. It was founded on old English Rituals of various dates. The Webb Ritual, as it was known, was in manuscript and deposited with the Grand Master. It was taught orally, and perpetuated by memory. It was modified, by additions and omission, as best suited those who were conferring the Orders, until Webb himself would not

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have known his own Ritual if he had judged from the work that was being done, supposedly according to his Ritual." [1]

A Committee was appointed by the Grand Encampment in 1871 to prepare a new Ritual but little real progress came from the lively and sometimes discouraging discussions until 1886 when a report was submitted together with a copy of the Ritual proposed by the Committee. There for a time the matter was shelved. But the halt ended with the growing hope of a compromise. Another Committee was appointed and reported in 1892 with a new Ritual which was adopted.

Originally the Order of the Temple was the only one conferred in the United States, the Order of Malta was the second Templar Order or Degree before 1856. The revision of the Constitution in that year erased the Order of Malta but in 1865 the Degree was restored in the series as the third of the stages in ritualistic Templarism. But in 1916 the Order of Malta was once more placed second in the series.

The regalia and uniform of the Knights Templar is determined by the individual Grand Commanderies of the several States. The Grand Encampment of the United States reserves to its own power the absolute right to regulate the insignia of rank as well as the jewels of office. Of course the Grand Encampment controls and specifies the uniform of the subordinate Commanderies as are under its immediate jurisdiction.

For many years the question of uniforms was a very perplexing one. There was a pronounced lack of uniformity as the several Commanderies selected their own respective uniforms.

The national body first legislated upon the subject at the Triennial held at Hartford, Connecticut, in 1856. Three years later, 1859, further action was considered and the following rule was adopted to prescribe the type of costume and use of uniforms:

"Templars Costumes:—A white surcoat or tunic, made without sleeves, worn over a black coat, and reaching down to the knees; made full, and fastened around the waist with a red leather belt, two inches wide, buckled at the right side."

The enactment as to the use of the costume was laid down by the Grand Encampment at the same session thus:

[1] "Sidelights on Templar Law," by Bro. L. P. Newby, 1919, the Tyler Publishing Co., Owosso, Mich., p. 205.

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"*Resolved*, That the costume this day adopted by the Grand Encampment be, and the same is, hereby ordered to be worn by all Commanderies chartered at this Communication, or that shall be hereafter established in this jurisdiction, and by all Commanderies heretofore existing in this jurisdiction, whenever they shall procure a new costume; and that no officer, member, or Knight be, after this session, allowed to sit in this Grand Encampment, unless clothed in the uniform hereby prescribed; and that the State Grand Commanderies be directed to enforce it in all subordinates that may be hereafter chartered in their respective jurisdictions."

There was marked objection in various jurisdictions against the new rule and in some sections the costume was not wholly adopted as prescribed. Grand Master Gardner vigorously protested as follows, "I look upon this innovation as the first step toward an attempted divorce of these Orders from the Masonic institution. I believe that this infringement upon our regalia should be steadily opposed, and that no countenance should be given to it in this jurisdiction." [1]

But in the days when Templar parades in any locality were few and Commanderies were still fewer, the uniform was less likely to be commonly seen and as a Lodge-room proposition almost wholly was altogether a different thing to the later much more frequent appearances upon the streets. The old dull garb of the Knight Templar, with the black triangular apron, the naked dagger—the coup-de-grace—hanging from the neck, were made to fit into and be a part of the citizens' dark clothes. But there was ever the individual choice of the respective Commanderies. That maintained variety; but the action of the Grand Encampment started the forces toward uniformity.

Further legislation was handled at the session of 1862 when the tunic and cloak were dropped from the prescribed Templar costume. A provision was made for shoulder straps.

In 1871 the Grand Master, J. Q. A. Fellows, of the Grand Encampment, issued an edict prohibiting the use of the black costume. Bro. Fellows took this step on the ground that the action taken in 1859 permitting the old Encampments to retain

[1] "Memorial Volume, 1805–1905, Grand Commandery, Massachusetts and Rhode Island," Historical Address by Rev. Henry W. Rugg, p. 139.

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the black costume was set aside by the rule adopted by the Triennial Conclave of 1862. For some time much bitterness developed over the efforts to enforce this ruling. Eventually, at the Triennial held at St. Louis in 1886, the whole subject was adjusted by a reference to the Grand Commanderies by resolution in the following form:

"Each Grand Commandery shall have full power and authority to prescribe the uniform to be worn by those belonging to its own jurisdiction, except that the insignia of rank shall always be under the exclusive control and regulation of the Grand Encampment." [1]

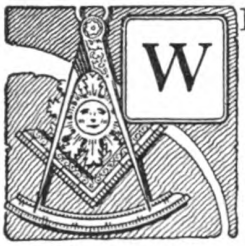
[1] "Memorial Volume, 1805–1905, Grand Commandery, Massachusetts and Rhode Island," Historical Address, p. 140.

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CHAPTER NINETY-EIGHT

INTRODUCTION OF FREEMASONRY INTO THE STATES AND TERRITORIES OF THE UNITED STATES

The First Lodges and the Grand Lodges



E have seen that the institution, in its modern system of Speculative Freemasonry, was established in Great Britain first, and then upon the Continent of Europe, early in the 18th century. Therefore we may well assume that among the various colonists from Europe who made their homes in the Western Hemisphere, there must have been many Operative Freemasons who had been initiated prior to their emigration.

There is a well-founded belief that Freemasonry was brought into the Colonies of North America at a very early period in the eighteenth century and that the immigrating Freemasons soon established Lodges at various places which they worked without the sanction of Warrants. These Lodges met according to the ancient practices and were therefore "regular" up to the year 1721 when the Grand Lodge at London adopted a new law establishing a method of duly constituting Lodges. Of course we can not clearly establish the date when first there was held a meeting of the brethren in any more or less informal fashion. The period and the occasion did not encourage the making of records and if indeed "minutes" had been made they were easily lost.

There were Freemasons in the Colonies at an early date. Jonathan Belcher who had been made a member in England, 1704, returned in the following year, 1705, to his official position at Boston as Governor of the Colony of Massachusetts Bay. Another person of prominence was Lord Baltimore who was made a Freemason in England in 1730. He was Proprietor of Maryland, 1715 to 1751, and was the Royal Governor in 1732 and 1733.

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Certainly there would not have been lacking the power of official recognition for any local groups of the brethren to hold at least informal assemblies.

For a very industrious collection of the several early items (and they are more numerous than might be expected) the reader may consult a paper published in the *Proceedings* of the Grand Lodge of Massachusetts, September 13, 1916, by the then Grand Master, M.W. Bro. Melvin M. Johnson, and entitled *Freemasonry in America Prior to 1750.*

The *Pennsylvania Gazette*, No. 108, December 3 to 8, 1730, Benjamin Franklin's newspaper, has an article on Freemasonry beginning with the very significant words "As there are several Lodges of Free-Masons erected in this Province, and People have lately been much amus'd with conjectures concerning them; we think the following account of Free-Masonry from London, will not be unacceptable to our Readers."

As early as 1680 there came to South Carolina one John Moore, a native of England, who before the close of the century removed to Philadelphia and in 1703 was commissioned by the King as Collector of the Port. Some have claimed that in a letter reputed to be written by him in 1715 he mentions having spent "a few evenings in festivity with my Masonic brethren."

But in a letter to the editor from Bro. Julius F. Sachse, Librarian of the Grand Lodge of Pennsylvania, he says "There is no proof whatever of this statement. I have never been able to get on the track of any such letter. No mention of this fact or his connection with Freemasonry is in his Memoir, Vol. II, pages 488–500, 'Life of Rev. Wm. Smith,' by Horace Wemyss Smith, Philadelphia, 1880."

The Grand Lodge of England took action on December 13, 1733, to enable the Trustees of the new Colony "to send distressed Brethren to Georgia, where they may be comfortably provided for."[1] In 1735 a Deputation to Roger Lacy for constituting a Lodge (No. 139) at Savannah was granted by Lord Weymouth. It was doubtless the body referred to by the Rev. George Whitfield in his Diary, where he records, "June 24, 1738 (Savan-

[1] "Minutes of the Grand Lodge of Freemasons of England," 1723–1739, Masonic Reprint, Quatuor Coronati Lodge, No. 2076, London. Edited by W. J. Songhurst, 1913, p. 235.

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nah), was enabled to read prayer and preach with power before the Freemasons, with whom I afterwards dined." [1]

Brother Wm. S. Rockwell, of Georgia, has said that a Lodge organized by Roger Lacy existed earlier than 1735, possibly 1731. No positive evidence has been discovered confirming this statement.

"King Solomon's Lodge at Savannah, which had commenced its work under an old oak tree in 1733 when the first settlement in Georgia began, had belonged to the branch of Masons denominated 'Moderns,' but in February, 1785, it was proposed by Major Jackson, who was then one of its members, that they form themselves into a Lodge of 'Antients.' The proposition was referred to a Committee, and was subsequently agreed to, and the brethren were duly constituted, by the usual ceremonies, a Lodge of Antient York Masons." [2]

The Grand Lodge of the "Antients" never warranted any Lodges in the State of Georgia.

A tradition has long circulated but has not been further established that this old Lodge was instituted by General James E. Oglethorpe.[3]

"In February, 1733," says Bro. Melvin M. Johnson in his *Freemasonry in America Prior to 1750*, "Oglethorpe arrived at Port Royal with a charter 'in trust for the poor,' dated June 9, 1732, to establish a colony south of the Savannah River to be called Georgia. He proceeded to the Savannah River and began to fortify his new settlement to protect the immigrants from the Indians who then inhabited the locality and the Spanish who claimed to own it. The record tells us that for 'almost a year the Governor dwelt under a tent.' It doesn't seem likely and there is no evidence that either a Lodge or a Grand Lodge was organized under such circumstances."

With this introduction we shall now proceed to present the histories of the first Lodges and of the Grand Lodges in the several States and Territories of the United States.

[1] Whitfield was born at Gloucester, England, 1714, educated at Oxford, died in 1770. Founder of the Calvinistic Methodists, a preacher of remarkable power, he joined the Wesleys in America, 1737, made several trips across the Atlantic, and raised funds for an orphanage in Georgia.

[2] "Washington and His Masonic Compeers," Sidney Hayden, p. 342.

[3] General Oglethorpe, born at London, England, 1696, died 1785, founder of the State of Georgia. Returning to England he took part in the Jacobite rising of 1745.

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Alabama

Several Lodges were organized in the State by and under the authority of other Grand jurisdictions before the institution of the Grand Lodge of Alabama. A list of these pioneer Lodges of Alabama is given in the table.

Name	Lodge Number	Location	Grand Lodge issuing authority	Date of Dispensation	Date of Charter
Madison	21	Huntsville	Kentucky	Aug. 29, 1811	Aug. 28, 1812
Friendship [1]	6	Mobile	Louisiana	.....	Sept. 4, 1813
Friendship [2]	65	St. Stephens	No. Carolina	.....	.....
Alabama	21	Huntsville	Tennessee	April 6, 1818	Oct. 4, 1818
Washington [3]	20	Hazel Green	Tennessee	July 6, 1818	Oct. 6, 1818
Eureka [4]	16	Blakeley	Louisiana	.....	Mar. 27, 1819
Alabama	51	Claiborne	So. Carolina	.....	June 25, 1819
Rising Virtue	30	Tuscaloosa	Tennessee	Aug. 2, 1819	Oct. 5, 1819
Halo	21	Cahaba	Georgia	Feb. 21, 1820	Jan. 24, 1821
Moulton	34	Moulton	Tennessee	May 2, 1820	Oct. 4, 1820
Franklin [5]	36	Russellville	Tennessee	Oct. 3, 1820	.....
Tuscumbia [6]	40	Courtland	Tennessee	Mar. 3, 1821	Dec. 18, 1821
Farrar	41	Elyton	Tennessee	Mar. 6, 1821	.....
St. Stephens	..	St. Stephens	No. Carolina	Apr. 12, 1821	.....
Marion	..	Suggsville	Georgia	May 28, 1821	.....

EARLY LODGES ORGANIZED IN ALABAMA

The Constitution of the Grand Lodge of Alabama was formed by a Convention meeting at Cahaba, June 11, 1821, in the Hall of Halo Lodge, No. 21.

At this important meeting the following Lodges were represented: Halo Lodge, No. 21; Madison Lodge, No. 21; St. Stephens Lodge; Rising Virtue Lodge, No. 30; Alabama Lodge, No. 51; Farrar Lodge, No. 41; Alabama Lodge, No. 21; Moulton Lodge, No. 34; Russellville Lodge, No. 36. At a subsequent day Brothers John

[1] Charter was declared forfeited on July 1, 1820.

[2] Communications were held July 15, 1815, and in February and March, 1816.

[3] Lodge declined to unite with the Grand Lodge of Alabama and continued under the jurisdiction of Tennessee until Charter was surrendered, 1829.

[4] Organized, June 5, 1819, but Charter forfeited prior to June, 1821.

[5] Represented at signing of Constitution, in the organization of Grand Lodge, as Russellville Lodge.

[6] Surrendered Charter in 1824 and united with Grand Lodge of Alabama.

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H. Thorington and David McCord, both of Halo Lodge, No. 21, were permitted respectively to represent Alabama Lodge, No. 21, and Alabama Lodge, No. 51. Brother J. W. Farrar presided and was elected the first Grand Master. A Constitution was drafted by Brothers T. W. Farrar, Farrar Lodge, No. 41; D. McFarlane, Rising Virtue Lodge, No. 30, and Thomas A. Rodgers (afterward the first Grand Secretary), Halo Lodge, No. 21. New Charters were issued on June 15, 1821, to the following Lodges: Madison Lodge, No. 1, at Huntsville; Alabama Lodge, No. 2, at Huntsville; Alabama Lodge, No. 3, at Claiborne; Rising Virtue Lodge, No. 4, at Tuscaloosa; Halo Lodge, No. 5, at Cahaba; Moulton Lodge, No. 6, at Moulton; Russellville Lodge, No. 7, at Russellville; Farrar Lodge, No. 8, at Elyton, and St. Stephens Lodge, No. 9, at St. Stephens. At the Annual Communication of December 11, 1821, Charters were granted to Mobile Lodge, No. 11, Mobile; Montgomery Lodge, No. 11, at Montgomery; Marion Lodge, No. 12, at Suggsville.

But the young Grand Lodge soon saw the dark days of the anti-Masonic era. On December 6, 1836, certain brethren representing their respective Lodges met as follows at Tuscaloosa: D. S. Ball of Rising Virtue Lodge, No. 4; R. B. Waller of LaFayette Lodge, No. 26; John Hicks, J. O. Peters and R. S. Davis of Davis Lodge, No. 28; J. S. Sykes of Rising Sun Lodge, No. 29; J. L. F. Cottrell of Lowndes Lodge, No. 33, and Wade H. Watson of Perry Lodge, No. 34. There were also present Brothers William Leigh, Grand Master, William Jennings, Charles Beale, and John H. Vincent, Grand Secretary.

These brethren, after waiting for three days, and finding that no other representatives were likely to arrive, and there not being a quorum of the subordinate Lodges present, declared themselves of the opinion that owing to the lapsed state of Freemasonry the Grand Lodge had become extinct. They therefore resolved themselves into a Convention for the purpose of forming a new Constitution and creating a new Grand Lodge. For this purpose William Leigh was called to the chair, and John H. Vincent appointed Secretary, and Brothers Hicks, Ball, Sykes, Waller, Peters and Watson were appointed a Committee to draft a new Constitution.

The Committee having reported a Constitution, it was adopted, and a resolution was also adopted declaring that all Lodges work-

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ing under a Dispensation were legal, and that all Lodges working under Charters that had been forfeited might, upon proper application, be reinstated. The Convention then proceeded to elect Grand Officers, and having done so, the Grand Lodge was opened in Ample Form. Under this Constitution John C. Hicks was the first M. W. Grand Master.

Charters were granted to Washington and Courtland Lodge, which had been working under Dispensations.

Alaska

On April 14, 1868, the Grand Master of the Grand Lodge of the Territory of Washington granted a Dispensation to Alaska Lodge, at Sitka, Alaska, which was, at the request of that Lodge, renewed on October 13, 1868, and a Charter granted, September 17, 1869, as No. 14, by the Grand Lodge of the Territory of Washington. September 18, 1869, the Grand Master of Washington Territory appointed and directed the Grand Secretary to issue a commission to Brother W. H. Wood, P.D.G.M., as Deputy Grand Master for the District of Alaska.

Alaska was a remote region even to the Territory of Washington in the sixties and seventies; and Alaska Lodge was having as hard sledding as had many a "sourdough" in that Territory forty years later in the Klondyke Rush. In 1871, the Grand Lodge of the Territory of Washington called for an inquiry into the status of Alaska Lodge, No. 14, and as to whether it was advisable to recall or arrest its Charter; and on October 28, 1872, that Charter was revoked by the Grand Master.

December 9, 1879, a Dispensation was granted by the Grand Lodge of Washington Territory for a new Lodge at Sitka under the name of Jamestown Lodge and a Charter was granted, January 3, 1880, as No. 33. This Lodge in 1883 petitioned for its removal from Sitka to Juneau, a distance of 150 miles, which was granted by the Grand Lodge and on May 2, 1885, the Lodge asked that its Charter be surrendered and cancelled, which was ordered by the Grand Lodge of Washington, June 4, 1886.

Masonic activity thereafter ceased in Alaska until a Dispensation was granted, November 15, 1900, to White Pass Lodge at Skagway and a Charter granted to that Lodge, June 12, 1901, by the Grand Lodge of the State of Washington, on the Wash-

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ington Roll as No. 113, since which time Freemasonry has thrived in Alaska and there have in that Territory been chartered by the Grand Lodge of Washington, the following Lodges: Gastineaux, No. 124, Douglas, Alaska; Anvil, No. 140, Nome, Alaska; Mt. Juneau, No. 147, Juneau, Alaska; Ketchikan, No. 159, Ketchikan, Alaska; Tanana, No. 162, Fairbanks, Alaska; Valdez, No. 168, Valdez, Alaska, and Mt. McKinley, No. 183, Cordova, Alaska, with a District Deputy Grand Master for Alaska.

There is a good story relative to alleged Masonic activity in Alaska in 1867 which Brother William H. Gorham [1] got directly from the pen of Henry W. Elliott, of Washington City, D.C., who was a resident of the Island of St. George in Bering Sea in 1873, all of which came through the courtesy of Brother James Wickersham, delegate to Congress from Alaska. Mr. Elliott got the story from Tom Morgan, son of Captain Ebenezer Morgan of New London, Conn., who was interested with Sloss and others in the Alaska Commercial Company, which had the original lease from the United States Government of the Pribilof Islands in Bering Sea. Mr. Elliott's communication is as follows:

Tom Morgan told me this story: He said his father at the time of the cession of the territory in 1867 was out there in the North Pacific in command of the New London whaling bark *Peru*. When he got back to San Francisco in the fall of '67 and learned of the transfer of the territory (that is, Russian America) to our possession, it occurred to him that it would be a good stroke of business to get on to the seal islands of Alaska as soon as possible because in whaling there from '54 he had been around the islands a good deal and knew of the seal herds.

Being a shrewd energetic Yankee he believed if he got up there first he could get out on the rookeries and he would stake them out in the name of himself and his crew as so many homesteads and have possession. So, as soon as the season opened, without saying anything to anyone, Morgan cleared from San Francisco in March, 1868, without mentioning his intentions and steered for the Pribilof Islands.

He arrived off St. Paul late in March or early in April. There was considerable floating ice but not enough to prevent his coming in. He went ashore at Southwest Bay, the exact date I do not remember but it could not have been much earlier than the 10th of April. He landed there and on both sides of his landing were the polished bare rocks of the breeding rookeries. His experience in the Antarctic with the sealers down there in the early days at once justified

[1] For the information relative to Alaska and Washington we are indebted to Brother Gorham, Grand Historian, Grand Lodge of Washington.

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him in thinking the seal had been there and would come back there as they do in the South.

His landing was noticed by the Russian Company's Agent over at what is known as the East Landing about 3½ miles distant from where he went ashore, and they posted over there to see what it meant. Of course they were surprised at such a landing and the old Russian Governor in charge of the Island with the entire able-bodied male population of the village trudged over.

They found Mr. Morgan busily engaged in putting up a little shack and asked him what he was doing. He informed them that his Government had taken possession of Alaska or Russian America and that he was an American citizen up there to locate himself as all Americans had a right to do.

"But," said the Russian Agent, "I have received no notification of any such transfer of this country and I want you to give me some evidence. What is your authority?" Morgan for a while was stumped and then said, "Wait a while. I have my authority on my ship."

He went back to his vessel and in a short time returned and flashed in the face of the Russian Governor a certificate of membership in a Masonic Lodge with a large seal and red ribbons attached and said "Here is my authority, authorizing me to take possession of the Island in the name of my country."

The possession of the Island was thereupon delivered to him by the Russian Governor. About three weeks later a revenue cutter bearing the regular agent of the Government carrying the authority to take possession of the Islands and property appeared off the East Landing and then of course there was trouble.

Arizona

Aztlan Lodge, at Prescott, was chartered by the Grand Lodge of California, October 11, 1866; which also chartered Arizona Lodge, No. 257, at Phœnix, October 16, 1879, and Tucson Lodge, No. 263, at Tucson, October 15, 1881. A Dispensation was issued by the same authority to Solomon Lodge, at Tombstone, June 4, 1881, which was continued at the next Communication of the Grand Lodge of California, October 1, 1882.

White Mountain Lodge, No. 5, at Globe, received a Charter from the Grand Lodge of New Mexico dated January 18, 1881.

The representatives of Arizona Lodge, No. 257, Tucson Lodge, No. 263, and White Mountain Lodge, No. 5, held a Convention March 23, 1882, at Tucson, and the representatives of Solomon Lodge, U. D., were invited "to take part in the deliberations of the Convention." The Convention adopted a Constitution. A Lodge of Master Masons was then opened, and the Grand Officers were elected. On March 25th the Grand Officers were installed and the Convention closed, and the Grand Lodge was duly opened.

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The Charters of the Lodges were properly endorsed and returned to them as the authority under which they continued their existence. Solomon Lodge, U. D., received its Charter under the name of King Solomon, No. 5. Atzlan Lodge had its Charter endorsed, made its returns and was entered No. 1 in the Roll of Lodges. These five Lodges had a membership of two hundred and seventy-four.

Arkansas

November 29, 1819, a Dispensation for Arkansas Lodge, at the Post of Arkansas, was issued by the Grand Lodge of Kentucky. A Charter was granted, August 29, 1820, Robert Johnson being named as the Worshipful Master. This Lodge surrendered her Charter, August 28, 1822.

A Dispensation to organize Washington Lodge, No. 82, at Fayetteville, was issued by the Grand Master of the Grand Lodge of Tennessee, December 24, 1835; and it was renewed, November 12, 1836. October 3, 1837, a Charter was granted, and the Lodge received as a present from the Grand Lodge of Tennessee a set of jewels. A Dispensation was granted from the same Grand Lodge for a Lodge, No. 89, at Clarksville, October 5, 1838, to which a Charter was issued, October 12, 1839.

The Dispensation of Clarksville Lodge, No. 89, was received prior to the organization of the Grand Lodge of Arkansas, but the Charter was issued after that event. This Lodge continued under the Constitution of the Grand Lodge of Tennessee until 1843, when it came under the Grand Lodge of Arkansas as No. 5. The Lodge ceased work in 1845 and surrendered the Charter.

The Grand Lodge of Louisiana issued Warrants, January 6, 1837, to two Lodges in Arkansas, namely; Morning Star, at Arkansas Post, and Western Star, at Little Rock. The seat of State Government having been changed to Little Rock, Morning Star Lodge gave up the Charter.

A Dispensation was issued by the Grand Master of Alabama in 1838 to Mount Horeb Lodge in Washington.

A Convention was held on November 21, 1838, when representatives from Lodges Washington, Morning Star, Western Star, and Mount Horeb, U. D., were present, at which a Constitu-

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tion was adopted, officers were elected and the Grand Lodge was duly constituted.

California

Many Masonic brethren were in the pioneer throng that surged into California immediately after the discovery of gold in January, 1848. Several Lodges were soon at work and in a short time thereafter the advisability of establishing a Grand Lodge was recognized and the proper steps taken to bring it into being.

The Grand Lodge of California was organized in the city of Sacramento, April 18, 1850. Brother Charles Gilman of San Francisco officiated as Chairman of the Convention from which the Grand Lodge was evolved and Brother Benjamin D. Hyam of Benicia was Secretary.

The constituent Lodges were California Lodge, No. 13, at San Francisco, chartered by the Grand Lodge of the District of Columbia, November 9, 1848; Connecticut Lodge, No. 75, of Sacramento City, chartered by the Grand Lodge of Connecticut January 31, 1849; and Western Star Lodge, No. 98, being warranted by the Grand Lodge of Missouri, May 10, 1848; the latter Lodge having its home at Benton City, Upper California.

Delegates were present from New Jersey Lodge, under Dispensation dated March 1, 1849, from the Deputy Grand Master of the Grand Lodge of New Jersey. This Lodge was opened in Sacramento City, December 4, 1849.

Credentials were presented by Brother Benjamin D. Hyam, from Benicia Lodge, at Benicia, but there being no Dispensation or Charter or any other Masonic information of the existence of such a Lodge, it was not recognized.

A Constitution was adopted April 19, and the Grand Officers were elected and duly installed.

The Grand Lodge of Illinois issued a Dispensation in March, 1849, for a Lodge to be at work in any Territory or State where there was no Grand Lodge in operation. Early in 1850 a Lodge under this authority began labor at Marysville and when the Grand Lodge of California was organized a Charter was granted to it on November 27, 1850, as Marysville Lodge, No. 9.

Lafayette Lodge at Nevada City was warranted by the Grand Lodge of Wisconsin but the Charter and other property were

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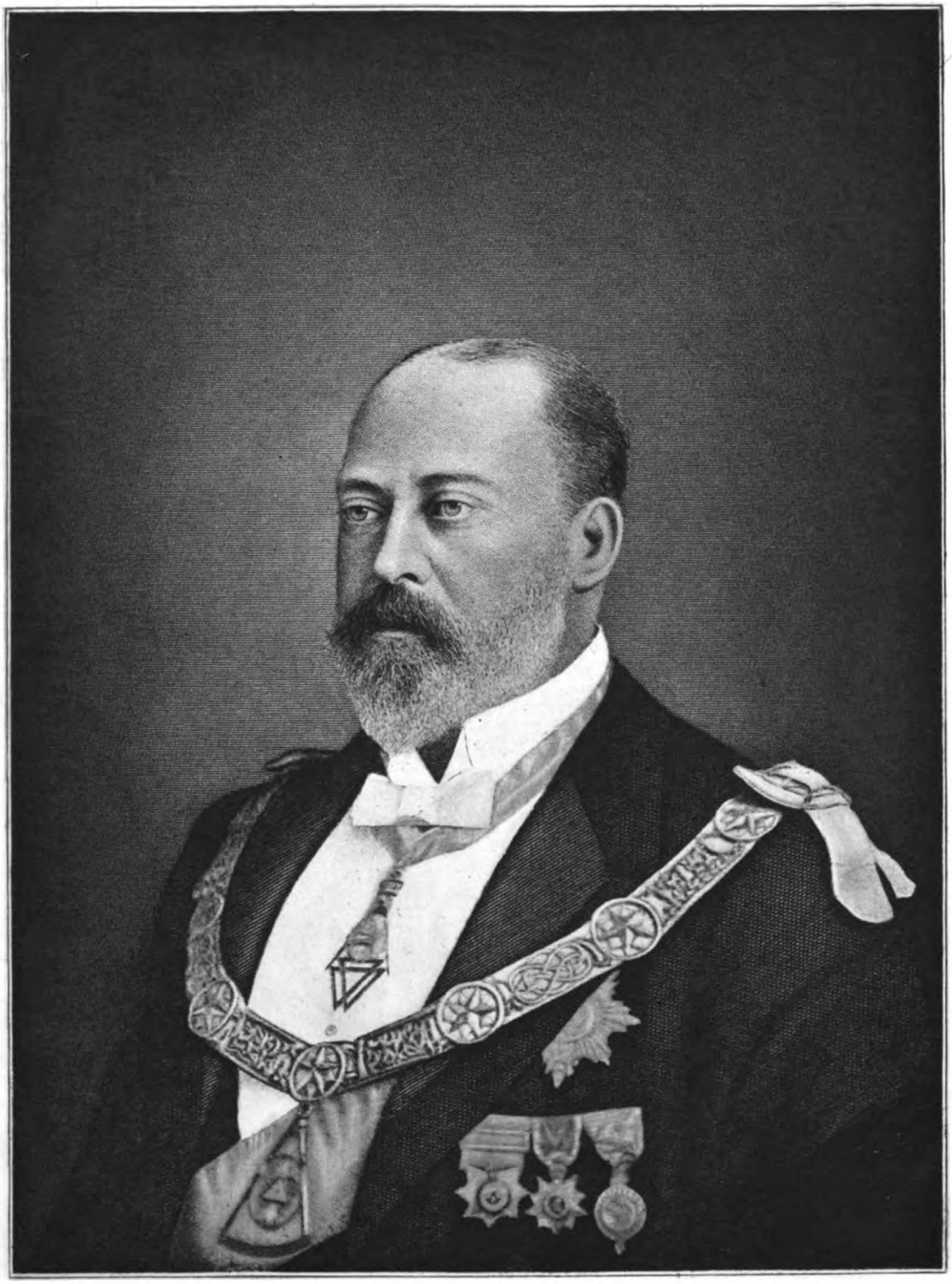
HIS MAJESTY, KING EDWARD VII
P.G.M. and Protector of Masons of England

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destroyed by the destruction of the Masonic Hall by fire. This Lodge came into the State official fold after the organization of the Grand Lodge of California and was given a new Charter, May 7, 1851, as Nevada Lodge, No. 13.

Colorado

The discovery of gold in that part of Kansas, sometimes known as Jefferson Territory and afterwards as the State of Colorado, occasioned a settlement in 1858 known as Auraria where Denver now stands. A Dispensation was issued by the Grand Master of Kansas on October 1, 1859, and later on a Charter was granted, October 15, 1862, by the Grand Lodge of Kansas to Auraria Lodge, No. 37, the name meaning "golden." The brethren met originally in a frame building at what is now No. 1361 Eleventh Street.

Golden City Lodge, No. 34, at Golden received a Kansas Charter, October 17, 1860, and Summit Lodge, No. 7, at Parkville, and Rocky Mountain Lodge, No. 8, at Gold Hill, were chartered by the Grand Lodge of Nebraska on June 5, 1861. Representatives of these three Lodges met at Golden City, August 2, 1861, and organized the Grand Lodge of Colorado, the Lodges being renumbered as Golden City Lodge, No. 1; Summit Lodge, No. 2, and Rocky Mountain Lodge, No. 3.

At this Convention to form a Grand Lodge, Brother Eli Carter of Golden City presided and Brother O. A. Whittemore was Secretary. An election resulted in John M. Chivington, Grand Master, and O. A. Whittemore, Grand Secretary. A Committee, Brothers J. A. Moore, C. F. Holly, and S. M. Robbins, submitted a Constitution, By-laws and Rules of Order, a copy of the then laws of Nebraska, and these were adopted. Provision was made for a School of Instruction.

The brethren at Central City received on September 19, 1861, a Dispensation to organize Chivington Lodge, named after the first Grand Master, John M. Chivington. This Lodge afterwards received a Charter as Central City Lodge, No. 4.

Auraria Lodge, while its application for a Charter was being considered by the Grand Lodge of Kansas, resigned on October 5, 1861, the Dispensation from that State and as Denver Lodge, U. D., accepted one from the Grand Lodge of Colorado, and on December 11, 1861, received a Charter therefrom as No. 5.

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Many of the settlers arrived in strenuous political times with firmly fixed convictions. A group of similarly-minded brethren to give more emphatic expression to their opinions at a critical era, during the Civil War, organized Union Lodge, No. 7, at Denver.

Connecticut

Freemasonry in Connecticut derived its organic life from the Grand Lodges in Massachusetts, the St. John's of which Paul Revere was subsequently Grand Master, and also from the Massachusetts Grand Lodge.

The Charters granted by St. John's were:

August 12, 1750, Hiram, at New Haven, David Wooster as Master.

January 12, 1753, at New London, ceased before 1780.

February 4, 1754, St. John's, Middletown.

March 21, 1762, St. John's, Hartford.

May 1, 1769, Compass, Wallingford.

July 10, 1771, St. Alban's, Guilford; became dormant in 1776; revived May 17, 1787.

March 23, 1780, Union, Danbury.

Provincial Grand Master of New York (Geo.) Harrison, under Grand Lodge of England, granted a Charter to St. John's, in Fairfield, and afterwards Bridgeport, in April 22, 1766; St. John's, in Norwalk, May 23, 1765; Union, at Greenwich, June 9, 1753; and St. John's, at Stratford, April 22, 1766.

The Massachusetts Grand Lodge (receiving its powers from Scotland) granted a Charter to Wooster Lodge, in Colchester, January 12, 1781; St. Paul's, at Litchfield, May 27, 1781; the Charter dated June 1, 1781; King Hiram, at Derby, January 3, 1783; Montgomery, at Salisbury, March 5, 1783 (no record existing of the Charter to this Lodge being granted); Columbia, at Norwich, June 24, 1785; and Frederick, at Farmington, September 18, 1787.

The Army Lodge, "American Union," formed by Dispensation issued by Richard Gridley, D. G. M., February 15, 1776, and attached to a Connecticut regiment, frequently met in the State.

It is said that these Lodges, chartered by different Grand Lodges, continued to be harmonious as far as was possible.

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A convention of Lodges met April 29, 1783, in pursuance to the action of a convention held March 13th preceding; twelve Lodges were represented; the formation of a Grand Lodge was duly discussed, but no progress was made until May 14, 1789, when another convention was called, and this adjourned until July 8, 1789; a constitution was then adopted, officers elected, and the present Grand Lodge of Connecticut was duly organized.

Twelve Lodges were then represented, and these were also represented at the centennial of the Grand Lodge, 1889.

When the Grand Lodge was organized, Stamford, Norwalk, Derby, New London, Guilford, and Waterbury were not represented; Norwalk, Derby, and Stamford, however, were subsequently connected with the Grand Lodge.

The new Grand Lodge chartered the first Lodge in Windham County, viz.: Moriah No. 15, July 15, 1790.

The growth of the Fraternity and its popularity are shown in the fact that to the year 1800 the Lodges had increased to forty-four, with three thousand members. About this time one Joash Hall established clandestine Lodges, one in Middletown, one in New London, and one in Wallingford. These, however, soon died out.

When the proposition to establish a Supreme Grand Lodge was started among the various Grand Lodges, Connecticut deemed the project inexpedient.

This Grand Lodge granted two Charters to form new Lodges in Ohio, viz.: Erie, No. 47, now Old Erie, No. 3, at Warren; the other New England, No. 48, afterwards New England, No. 4, at Worthington. The above two Lodges, with American Union, the Army Lodge, mentioned above, assisted in forming the Grand Lodge of Ohio in 1808.

Jeremy L. Cross was appointed Grand Lecturer in 1818 for the State of Connecticut.

In 1821 an act of incorporation was passed by the Legislature. In 1824 the Grand Lodge refused to divide the State into Masonic districts. The Grand Lodge made an appropriation, in 1826, of $500 for a monument to Brother George Washington.

At this period the anti-Masonic movements had reached Connecticut, the brethren generally neglected to attend their Lodges, and many Charters were surrendered and revoked. Such

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was the condition of the Craft at the annual session of 1831, that all the officers of the Grand Lodge, except the Grand Treasurer, resigned their offices, and new officers, except the Grand Treasurer, were chosen. Yet at the next annual session only the Grand Master and Grand Treasurer were present. At that time they adopted the "Declaration of Masonic Principles," and this, in some measure, allayed the anti-Masonic sentiments.

Twenty-five Lodges were represented at the session in 1841. There was an improvement up to 1845, and to the present time Freemasonry, in that jurisdiction, has kept even pace with all the other States in New England.

The Civil War was the cause of several applications for army Lodges. June 6, 1861, a Dispensation was issued to twelve brethren of the 4th Connecticut Regiment for a Lodge to be named "Connecticut Union," No. 90.

Another Dispensation was asked for "Ensign" Lodge, No. 91, in the 5th Connecticut Regiment, but was refused.

Several years since (1887) quite a difficulty occurred between Hiram Lodge, No. 1, and the Grand Lodge, in consequence of the Grand Lodge having by statute changed the mode of giving the due-guard of the third Degree, which resulted in the arrest of the Charter of the Lodge and expulsion of several of the officers. After some time better counsel prevailed. The members, being satisfied that they were wrong in their action, they made all proper acknowledgments. Matters were duly arranged and the Charter was restored, and the utmost harmony has prevailed ever since.

Dakota [1]

The first Lodge organized in Dakota was St. John's Lodge, at Yankton, which received from the Grand Lodge of Iowa, December 5, 1862, a Dispensation, and afterwards a Charter, dated June 3, 1863. Incense Lodge, at Vermillion, received a Dispensation, January 14, 1869, and a Charter, June 2, 1869. Elk Point Lodge, at Elk Point, received a Dispensation, March 23, 1870, and a Charter, June 8, 1871. Minnehaha Lodge, at Sioux Falls, received a Dispensation, July 13, 1873, and a Charter, June 3, 1874. Silver Star Lodge, at Canton, received a Dispensation, February

[1] See also the article on North Dakota in this chapter.

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6, 1875, and a Charter, June 2, 1875; and Mount Zion Lodge, at Springfield, received a Dispensation, February 16, 1875, and a Charter, June 2, 1875. All of the above Warrants were granted by authority of the Grand Lodge of Iowa.

A Dispensation was issued by the Grand Master of Minnesota, November 22, 1872, for Shiloh Lodge, at Fargo, and a Charter was granted on January 14, 1874. He also issued a Dispensation to Bismarck Lodge in 1874, and again in 1865, and on January 12, 1876, the Lodge received a Charter.

June 21, 1875, a Convention was held of the representatives of St. John's, Incense, Elk Point, Minnehaha, and Silver Star Lodges. Those of Mt. Zion Lodge, U. D., were present but did not participate in the proceedings, the Lodge not having a Charter. A Constitution was adopted and the brethren elected their Grand Officers.

On July 21, 1875, the Convention met again and the Grand Officers were installed in public, by Illustrious Brother Theodore S. Parvin, Past Grand Master and Grand Secretary of the Grand Lodge of Iowa.

This Grand Lodge continued until the session of June 11–13, 1889, when by Act of Congress, approved February 22, 1889, the division of the Territory of Dakota into North and South Dakota was likely to be accomplished within a few months. The report of a Committee on Division of the Grand Lodge was adopted, and certain Lodges located in North Dakota were permitted to organize a Grand Lodge of North Dakota, which will be discussed under that designation.

The name of "Dakota" was changed to "South Dakota" at the sixteenth Communication of the Grand Lodge, held June 10, 1890, in Madison.

South Dakota is the designation of the original Grand Lodge of Dakota.

Delaware

There appears to be some uncertainty concerning the first Lodge instituted in Delaware. It is said that the Grand Lodge of Scotland in 1764 warranted Union Lodge No. 121, at Middletown, for General Majoribank's Regiment. The Grand Lodge of Pennsylvania, "Antients," granted a Warrant to Lodge No. 5,

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at Cantwell's Bridge on June 24, 1765, renewed it March 5, 1798, and it was surrendered, January 30, 1816, in order to allow the Lodge to unite with the Grand Lodge of Delaware.[1]

In 1798, the following Preamble and Resolutions were incorporated in the By-laws of Lodge No. 5:

Whereas, in our opinions the practice of gaming with cards or dice for money, or other property, the habit of profane swearing, of Sabbath breaking, and of intoxication are no less inconsistent with the character of Free Masons than with the professions of Christianity, therefore —

Resolved, That we will make every possible exertion, both by example and influence, to discountenance such practices and habits.

Resolved, That the above Preamble and Resolution be read at every meeting of this Lodge immediately after the opening thereof.

A Charter to Lodge No. 14, at Christiana Ferry, afterwards Wilmington, was granted, December 27, 1769; surrendered and renewed, January 21, 1789; was vacated, September 15, 1806, for unmasonic proceedings in the establishment of the pretended Grand Lodge of Delaware (according to Hyneman, *World's Masonic Register*[2]); to Lodge No. 18 at Dover, Kent County, granted, August 26, 1775[3]; surrendered and renewed, May 31, 1787; to Lodge No. 33, at New Castle and at Christiana Bridge, one year at one place and the ensuing year at the other, granted, December 18, 1780[4]; Warrant was vacated, September 15, 1806, for unmasonic conduct; to Lodge No. 44, at Duck Creek Cross Roads, later known as Smyrna; granted, June 23, 1785; surrendered and renewed, September 6, 1790, in list of Lodges we read "Has ceased long since. Returns to 1791"; to Lodge No. 63, at Lewis Town; granted, May 28, 1794; vacated for delinquency April 7, 1806; to Lodge No. 96, the Delaware Hiram Lodge at

[1] "Old Masonic Lodges in Pennsylvania," Julius J. Sachse, 1912, vol. i, p. 182. Chapter IX is devoted by Bro. Sachse to Lodge No. 5. A copy of the Minutes, June 23, 1770, to December 27, 1787, is in the Archives of the Grand Lodge of Pennsylvania and is thus of especial value to that Grand Lodge as the latter's Minutes prior to July 29, 1779, have become lost or been destroyed during the British occupation of Philadelphia in 1777–1778.

[2] "Old Masonic Lodges," vol. i, p. 312.

[3] Bro. Sachse records the curious circumstance that the well-recommended petitioners on applying to Lodge No. 5, "and having some pretentions to the Fraternity, were upon examination found to be Antient Masons, but clandestinely made; therefore by their requests they were entered — past and raised to the Degree of Master Mason, and received Certificates to enable them to obtain a Warrant for holding a Lodge in Dover."

[4] But the Grand Lodge, December, 1781, modified this on request, so Lodge could meet at whichever of the two places a majority of the brethren should deem most convenient.

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Newark; granted, December 6, 1802; vacated, September 15, 1806, for unmasonic conduct.

The Grand Lodge of Maryland granted a Warrant to St. John's Lodge in Laureltown, Sussex County, on September 18, 1792. It became delinquent to the Grand Lodge and its Warrant was forfeited, June 13, 1800. June 6, 1806, it petitioned to be revised but was refused. Grand Lodge warranted a new Lodge named "Hope" at the same time and place.

Nine brethren, said to represent Lodge No. 31, Grand Lodge of Maryland, Nos. 33, 96 and 14, Grand Lodge of Pennsylvania, met at the town hall in Wilmington, and resolved that, as a matter of right, and for the general benefit of Freemasonry, they ought to form a Grand Lodge within said State, and did then proceed to form the Grand Lodge of Delaware. A committee of five was appointed to prepare a set of Regulations.

The meeting adjourned to June 7, 1806, when twelve brethren were present. They proceeded to the appointment of Grand Officers, *pro tempore*, and thereupon, without any previous installation, opened the Grand Lodge of Delaware. Warrants were granted without any charge except the Secretary's fees for executing them, etc.

The Grand Lodge of Pennsylvania, to whom the proceedings had been referred, refused to recognize them, as five Lodges at least were indispensably necessary to form a Grand Lodge and as three of the Lodges, taking part, were indebted to the Grand Lodge of Pennsylvania for fees and dues. Accordingly, these three Lodge Warrants were vacated.

The Grand Lodge of Maryland also refused to recognize the new Grand Lodge, and in 1808, the Charter of Hope Lodge was annulled.

The action taken by Pennsylvania and Maryland did not seem to affect the new Grand Lodge, and in 1816 the Lodge No. 5, at Cantwell's Bridge, under the Grand Lodge of Pennsylvania, joined the new Grand Lodge by permission of the Grand Lodge of Pennsylvania, thus making up the list of five Lodges.

District of Columbia

The District of Columbia, containing originally one hundred square miles, was set apart by Act of Congress, approved July 16,

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1790, for the capital of the United States; at that time being partly in the State of Maryland, on the north and east side of the Potomac River, and on the south and west side of that river, in the State of Virginia.

Prior to that date a Lodge had been organized by the Grand Lodge of Maryland, in the town of Georgetown, situated on the west bank of Rock Creek, April 21, 1789, by the name of Potomac Lodge, No. 9. For some reasons, now unknown, this Lodge ceased to work.

October 22, 1795, the Grand Lodge of Maryland granted a Warrant to another body of Freemasons (probably many of them had been members of No. 9), which was named Columbia, No. 19. This Lodge also ceased its labors, and another Lodge was warranted, Nov. 11, 1806, by the Grand Lodge of Maryland, bearing the name of Potomac Lodge, No. 43. The latter Lodge continued with the name and number as above stated, until the Grand Lodge of the District of Columbia was constituted, February 19, 1811, when the old name being continued, the number was changed to 5, and is the same at the present time.

Federal Lodge, No. 15, was chartered by the Grand Lodge of Maryland, September 12, 1793.

By Act of Congress, the District of Columbia having been laid out and the public buildings for the several departments being under construction, especially the Capitol of the United States, the city of Washington having also been laid out, many private residences were being constructed, and the population was greatly increased.

The cornerstone of the Capitol was laid September 18, 1793, with Masonic ceremonies, conducted by the President, Brother George Washington, who came up from Alexandria, accompanied by Alexandria Lodge, No. 22, and was joined by Potomac Lodge, No. 9. Federal Lodge, No. 15, although its Warrant had been issued a few days previous to this occasion and in consequence of its not having been duly instituted, could not join in the ceremonies, although the brethren were present as spectators. The gavel used on that occasion, made by one of the workmen, of a piece of marble similar to that used in the building, was presented to General Washington; after the ceremonies it was given by him to the Worshipful Master of Potomac Lodge, No. 9, and is in the

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possession of its successor, Potomac Lodge, No. 5, at this time.

Brooke Lodge, No. 47, being located in Alexandria, Va., after the formation of the Federal District, was chartered by the Grand Lodge of Virginia.

Alexandria Lodge, No. 29, also located in the city of Alexandria, was originally chartered by the Grand Lodge of Pennsylvania, February 23, 1783. Soon after the institution of the Grand Lodge of Virginia, October 13, 1778, this Lodge withdrew from her allegiance to the Mother Grand Lodge of Pennsylvania, by her consent, and received a Warrant from the Grand Lodge of Virginia, under the name of Alexandria Lodge, No. 22. The new Warrant was dated April 28, 1788, and bore the name of George Washington, Esquire, late Commander-in-Chief of the forces of the United States of America, as Worshipful Master.

Columbia Lodge, No. 35, in Washington City, was chartered by the Grand Lodge of Maryland, November 8, 1802; Washington Naval Lodge, No. 41, also in Washington City, was chartered by the Grand Lodge of Maryland, May 14, 1805.

December 11, 1810, a Convention was held by the five Lodges above mentioned, viz.: Federal, No. 15; Brooke, No. 47; Columbia, No. 35; Washington Naval, No. 41, and Potomac, No. 43. Alexandria Lodge, No. 22, declined to join in this movement and was sustained by the Grand Lodge of Virginia, and this decision was quietly agreed to by the brethren in the District of Columbia. This Convention adjourned to January 8, and again to February 12 and to February 19, 1811, when the organization of the Grand Lodge of the District of Columbia was fully completed on the latter date.

The several Lodges gave up their old Charters to their Mother Grand Lodges. New Charters were issued to them by their own Grand Lodge, their numbers being changed to 1, 2, 3, 4, and 5, according to original dates. Of these five Lodges, all are in existence and are in a flourishing condition, except Brooke Lodge, No. 2, of Alexandria, which became extinct in 1833.

Florida

Originally, after the discovery by Juan Ponce de Léon[1] in 1512, Florida belonged to the Kingdom of Spain. The country

[1] Juan Ponce de Léon accompanied Columbus on his second voyage in 1493 and was appointed lieutenant to the Governor of Hispaniola. He died in 1521.

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was settled by Huguenots in 1562, and permanently occupied by Spaniards in 1565, at St. Augustine. Ceded to Great Britain in 1763, it was a possession of the United States in 1821, became a Territory of the United States in 1822 and was admitted to the Union in 1845.

The story of the first Lodge in Florida has been the subject of study by various writers on the history of Freemasonry though their different conclusions only showed the difficulty of finding a common ground for investigation. But the donation of a copy of Preston's *Illustrations* to the Grand Lodge of Florida aroused a renewed interest in the problem. This old book, presented by Brother F. F. Bond, M.D., of Thorncliffe, Brighouse, England, bears on the title page an inscription that it was the gift of James Murray to St. Andrews Lodge No. 1 of West Florida, under the date of June 27, 1776. A Special Committee was appointed and the report of Brother Silas B. Wright, P.G.M., DeLand, Florida, January 16, 1899, clears up in the most satisfactory manner what had long been a mystery.[1]

Brother Wright says truly in his introductory remarks that "All the Masonic historians of recent days have agreed that the early history of this Lodge was lost, and but for the reference to it in the reprint of the Grand Lodge of Pennsylvania, its existence was but a tradition."

A letter from R.W.D. Murray Lyon, Grand Secretary of Scotland, dated March 17, 1898, states:

"In searching our Grand Lodge records I find under date of 15th March 1768 'having read a petition from James Grant, Esq., Governor of the Province of East Florida, Henry Cunningham, late Senior Warden of the Grand Lodge of Scotland, and many other Brethren residing in the province aforesaid, craving a Charter for holding a Lodge there by the stile and title of "Grants East Florida Lodge," and also entreating the Grand Lodge would appoint the said Governor James Grant Provincial Grand Master over the Lodges in the Southern District of North America. The Grand Lodge granted the desire of that petition, and authorized a Charter to be made out accordingly, and likewise a Commission

[1] The report will be found on pp. 371–389, "Proceedings," Grand Lodge of Florida, 1899. Reprints of much curious correspondence and lists of members and copies of official documents are included from the possessions of the Grand Lodge of Pennsylvania by the courtesy of Brother Sinn, late Grand Secretary.

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appointing Governor James Grant, Provincial Grand Master over the Lodges in the Southern District of North America.'"

This Grand Lodge became extinct with the Spanish succession at St. Augustine in 1786 and for that reason St. Andrews Lodge No. 1 applied to the Grand Lodge at Philadelphia for authority to continue the work.

Brother Charles E. Meyer of Philadelphia examined the Pennsylvania records and furnished the following data for Brother Wright's report:

"In the matter of St. Andrews Lodge No. 1, of West Florida, I find in the 'Book of Warrants' as follows: 'No. 40. St. Andrews Lodge, Charlestown, South Carolina. Granted July 12th, 1783, surrendered and renewed May 12th, 1787. Surrendered Sept. 24th, 1787, joined the Grand Lodge of South Carolina.' The Grand Lodge Minutes (original) show that on December 23rd, 1782, there was presented 'a petition from Brother Edward Wyman and other Bretheren was read praying for a Warrant to be granted to them to hold a Lodge of Antient Masons in Charlestown in South Carolina, or thereabouts, the officers to be Edward Wyman Master, Meyer Moses Sen. Warden, and David Hamilton Junior Warden.' It was ordered 'that the prayer of the petition be granted and the number of the petition be No. 38.'

"On July 8th, 1783, a memorial from the Brethren of St. Andrews Lodge No. 1, of West Florida, and now of Charleston, South Carolina, with sundry papers relative thereto, addressed to the Right Worshipful Grand Master, were laid before the Grand Lodge and received full reading. 'Agreed that a letter be written to the Master and Brethren of St. Andrews Lodge No. 1, referring and recommending them to our worthy Brother Edward Wyman, of Lodge No. 38, to whom a letter is also to be sent granting full power and authority to act agreeable to directions, to be given to him by this Grand Lodge.' On July 12th, 1783, the Committee appointed at the last meeting having laid before the Grand Lodge their several letters to Brother Wyman, of Lodge No. 38, and to the Master of St. Andrews Lodge No. 1, they were unanimously approved. On motion ordered that the Secretary prepare and draw a Warrant for the Brethren of St. Andrews Lodge No. 1, to be No. 40, the Warrant to be transmitted to Brother Wyman of Lodge No. 38, to be by him delivered to the Master of St. Andrews

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Lodge No. 1, provided that the Master and Wardens of said Lodge are found to be the Antient and honorable fraternity, and accepts to be under the jurisdiction of this Grand Lodge."

At the union of the Grand Lodges in Charleston in 1817 St. Andrews Lodge No. 40 became St. Andrews Lodge No. 10 and continued to work until 1890 when it became dormant and was dropped from their roll.

Brother Mackey indicates that Lodge No. 30, chartered by the Grand Lodge of South Carolina (Antients), at St. Augustine, East Florida, became "extinct in consequence of a decree of the King of Spain." No. 56, at Pensacola, was chartered by the Grand Lodge of South Carolina (date unknown). That Lodge also became extinct. The same Grand Lodge, June 30, 1820, chartered Floridian Virtues Lodge, at St. Augustine, in place of No. 30, and which ceased to work in 1827. June 29, 1821, that Grand Lodge revived No. 56 at Pensacola, by the name of Good Intention Lodge, No. 17, which became extinct in 1825. January 3, 1824, that Grand Lodge issued a Charter to La Esperanza Lodge, No. 47, at St. Augustine, which is supposed to be a revival of No. 30.

A Lodge in East Florida, St. Fernando, at St. Augustine, received a Warrant from the Grand Lodge of Georgia, about 1806.

Jackson Lodge, at Tallahassee, was chartered by the Grand Lodge of Alabama, December 19, 1825. On December 15, 1827, this Lodge was suspended. The Charter was forfeited, December 8, 1829, but the Lodge was again placed in good standing on the payment of its dues.

Washington Lodge, at Quincy, received a Charter from the Grand Lodge of Georgia, December 2, 1828. This Grand Lodge chartered Harmony Lodge, at Marianna, December 8, 1829.

These three Lodges met by their representatives July 5, 1830. They framed and adopted a Constitution, July 6, and the Grand Officers were elected and installed.

Georgia

Solomon's Lodge, No. 1, received a Warrant for Savannah in 1735; a Warrant for Unity Lodge, No. 2, was issued in 1774, and a Warrant was issued for Grenadier's Lodge, No. 386 (English Registry), in 1775. All of these Warrants were granted by the Grand Lodge of England.

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Roger Lacy's Deputation of 1735, given by Lord Weymouth, Grand Master of the Grand Lodge of England, was for the second Lodge on the English Roll for America. Roger Lacy, a merchant, Steward of the Grand Lodge of England, with George Carpenter, Senior Grand Warden, were emigrants to the new Colony of Georgia.

On October 29, 1784, a Lodge, as No. 42, was chartered by the Grand Lodge of Pennsylvania for Savannah. This Lodge, Hiram, became a constituent of the Grand Lodge of Georgia and died soon after 1826 in the anti-Masonic period, having been inactive for some time.

December 16, 1786, the Grand Lodge of Georgia was organized in that city, Savannah, when the permanent appointments made by the Grand Master of England were solemnly relinquished by the Right Worshipful Samuel Elbert, Grand Master, and the other Officers of the Grand Lodge; and regulations were adopted by which the Grand Officers were to be elected annually. Then the last Provincial Grand Master resigned his position, and William Stephens was elected the First Grand Master under the new and present formation.

A notable event occurred March 21, 1824. The cornerstones of the monuments to Greene and Pulaski were laid, General Lafayette acting as Grand Master for the occasion.

As there are those still interested in the search for the origin of Freemasonry in Georgia, and who believe that a Lodge existed there prior to 1735, the date of the Warrant of Solomon's Lodge, which document has been lost, it is well to note the following, for reference, as coming from the records in England: Freemasonry in that State existed "by virtue and in pursuance of the right of succession legally derived from the most noble and Most Worshipful Thomas Thyne, Lord Viscount Weymouth, Grand Master of England, 1735, by his Warrant directed to the Right Worshipful Roger Lacy; and by the renewal of the said power by Sholto Charles Douglas, Lord Aberdour, Grand Master of Scotland for the year 1755–56 and Grand Master of England for the years 1757–58; as will appear in his Warrant directed to the Right Worshipful Grey Elliot." [1]

[1] The Lodges which formed the Grand Lodge were Solomon's, No. 139 (1735), at Savannah; Unity, No. 2 (1774), Savannah (371, English Register); Grenadier's, No. 386 (English Register), (1775), Savannah. Solomon's Lodge was reorganized October 29, 1784, Savannah. Grenadier's Lodge and Solomon's Lodge ceased working, leaving no record.

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Freemasonry was prosperous in Savannah, yet in the country outside of the city generally, Masonic activities had nearly disappeared by the year 1820. The Grand Lodge in that year, after the great fire when its records were destroyed, adopted a new Constitution; and provided that the quarterly meetings of March and June were to be held in Savannah, and those of September and December were to be held at Milledgeville, the State Capital. This change was designed to accommodate the convenience and the local wishes of the parties in the two sections of the State, North and South.

The result was to have two distinct bodies, the brethren attending one gathering failing to attend the other. Such a situation could but lead to dissatisfaction and to some attempt to change the conditions. The size of the State and difficulties of travel were not favorable to a permanent location at any one place previously chosen, and any compromise at some other locality would lack the prestige of either Savannah or Milledgeville.

In December, 1826, a Convention was held which adopted a new Constitution dispensing with the quarterly meetings, and made Milledgeville the permanent place of meeting. The Grand Lodge, however, which met at Savannah at the usual time, March, 1827, refused to concur with the alteration and chose their Grand Officers.

The Milledgeville body met on December 3, 1827, and elected their Grand Officers. As this was a very interesting period in the history of Freemasonry in Georgia, we must give the final results of this division. The new Grand Lodge appointed committees to possess themselves of the property of the Savannah or old body, and they declared the election held in March of no effect; and all the members of the Lodges adhering to the Old Grand Lodge were expelled. Lodge No. 8, one of the Savannah Lodges, held to the Milledgeville body; all the others in Savannah held to that local organization. Union, No. 3, of these Lodges was the first Lodge which adopted Royal Arch Masonry. In the hall of this Lodge, the Grand Lodge of Savannah met.

Finally, all the Lodges in Savannah left the Grand Lodge except Solomon's Lodge, and united with the new body at Milledgeville. January 5, 1837, efforts were made for a reconciliation, which happily came about at the Grand Communication held November

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6, 1839. Solomon's Lodge was admitted to the Grand Lodge by her representatives, she paid due respect to the Grand Lodge and this was fully returned, the Grand Lodge again placing her at the head of the list of Lodges, and Freemasonry resumed a united front.

Prosperity followed, which was only checked by the Civil War from 1861 to 1865. Since 1866 prosperity has again visited that jurisdiction, and no Grand Lodge in the country can boast of a greater increase proportionally than Georgia.

Idaho

In 1863 a meeting of Freemasons was held in Idaho City, Boise County, and it was resolved to apply to the Grand Master of Oregon for a Dispensation to organize a Lodge, which was issued on July 7, 1863, and on June 21, 1864, a Charter was granted to Idaho Lodge, No. 35.

The next Lodge was in Boise City, No. 37, April 1, 1865, under Dispensation from the Grand Lodge of Oregon. At a Communication, held in June, 1865, it was resolved to apply for a Charter, which was granted to Boise City Lodge, No. 37, June 20, 1865. Placer Lodge, No. 38, was the third Lodge organized under Warrant from the Grand Lodge of Oregon, June 20, 1865. Pioneer Lodge, No. 12, received her Warrant from the Grand Lodge of the Territory of Washington, June 7, 1867. Owyhee Lodge received a Dispensation from the Grand Lodge of Oregon, July 21, 1866.

The above four chartered Lodges held a Convention in Idaho City, December 16, 1867. Owyhee Lodge, U. D., from courtesy, was admitted and permitted to vote. The Convention decided to organize a Grand Lodge.

December 17, 1867, a full corps of Grand Officers was elected and installed. The Constitution of Grand Lodge of Oregon was adopted temporarily.

On December 17, the Grand Lodge was opened in Ample Form and so has continued to the present time.[1]

Illinois

On September 4, 1805, the Grand Master of Pennsylvania, Israel Israel, issued a Dispensation for six months to Western

[1] From "Proceedings" of Grand Lodge of Idaho, September, 1883.

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Star Lodge, No. 107, to be located at Kaskaskia, situated near the mouth of the Okaw (now Kaskaskia) River, where it empties into the Mississippi River.[1] At that period Illinois was in the Indian Territory. The Lodge received its Charter, which was granted June 2, 1806, and on September 13 of that year, the Lodge was regularly constituted. This Lodge was doubtless the first one established in that Territory—now comprising the States of Wisconsin and Illinois and a part of Minnesota.

The Grand Lodge of Kentucky issued a Charter, August 28, 1815, to Lawrence Lodge, to be located at Shawneetown; the Grand Lodge of Tennessee issued a Charter, October 6, 1819, to Libanus Lodge, at Edwardsville; June 20, 1820, the Grand Master of Tennessee issued a Dispensation to Temple Lodge, at Belleville, St. Clair County, which was surrendered in 1821.

From the Grand Lodge of Missouri at various dates in 1822 the following Warrants were granted: October 3, 1822, Olive Branch, No. 5, at Alton, Ill.; October 8, 1822, Vandalia, No. 8, at Vandalia; October 9, 1822, Sangamon, No. 9, at Springfield; October 24, 1822, Union, No. 10, at Jonesborough; October 8, 1822, Eden, No. 11, at Covington.

The Grand Master of Indiana issued a Dispensation, March 12, 1822, to Albion Lodge, at Albion.

All of the above Lodges except Sangamon sent delegates to a Convention at Vandalia which met December 9, 1822. They adopted a Constitution, which was sent to the Lodges for their consideration. Eight of these Lodges were represented at a Convention held December 1, 1823, and a Grand Lodge was duly organized. The Grand Master[2] was installed by Dr. Hardage Lane, of St. Louis, Mo., the Deputy Grand Master of the Grand Lodge of Missouri.

In 1827 the Grand Lodge of Illinois went out of existence, and after June 24, 1827, "every Lodge in the State was so effectually blotted out that no trace of any of them has been found."

[1] "The History of Freemasonry in Illinois," General John Corson Smith, Chicago, 1908, p. 30, says that Western Star Lodge was "instituted December 14, 1805."

[2] "Brother Shadrach Bond was made a Freemason in Temple Lodge, No. 26, Reisters Town, Baltimore County, Maryland, but in what year we cannot learn." "In the closing days of Governor Bond's official term as Governor the Grand Lodge of Freemasons for the State of Illinois was constituted and December 11, 1822, Brother Bond was elected and at a subsequent date installed as its first M. W. Grand Master." See above "History of Freemasonry in Illinois," p. 57.

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We may suppose that as the anti-Masonic excitement had, about that time, begun to work its way to the West, the Freemasons were more or less lukewarm in the cause, and politics being somewhat mixed up in the affair, the brethren let the matter drop for a while.

The Grand Lodge of Kentucky issued a Dispensation to Bodley Lodge, No. 97, at Quincy, Ill., there being at that time no working Lodge in the State. That Lodge was warranted August 30, 1838. The same Grand Lodge likewise warranted Equality Lodge, No. 102, at Equality, in Gallatin County, August, 29, 1837; and Ottawa, No. 114, at Ottawa County, of La Salle, September 1, 1740. The Grand Master of Kentucky issued a Dispensation to Friendship Lodge at Dixon in 1840.

The Grand Lodge of Missouri warranted the following:

Franklin Lodge, at Alton,	1827
Harmony Lodge, at Jacksonville,	1838
Springfield Lodge, at Springfield,	1839
Temperance Lodge, at Vandalia,	1839
Far West Lodge, at Galena,	1839
Mount Moriah Lodge, at Hillsboro,	1840
Clinton Lodge, at Carlisle,	1840

A Dispensation was issued to Columbus Lodge, No. 20, at Columbus, in 1839.

Delegates from several of the subordinate Lodges on January 30, 1840, held a Convention in Jacksonville, when it was resolved to form a Grand Lodge. A committee was appointed to correspond with the Lodges in the State and ask their assistance, and to send delegates to a Convention to be held at Jacksonville, April 6, 1840. The Convention was held on that date and six of the eight chartered Lodges and one under Dispensation were represented, and the Grand Lodge was then organized.

At the Communication held April 28th, the Grand Master, Abraham Jonas, was installed by proxy.[1] Warrants were issued to the Lodges represented and they were numbered according to

[1] The "Reprint of the Proceedings for 1840 to 1860," published 1874, shows: April 6, 1840, at Jacksonville, "M. W. Abraham Jonas was elected G. M." April 28th, "called from refreshment to labor." The name of Abraham Jonas does not appear as being present. James Adams, D. G. M., presided. The minutes say: "On motion all but Past Masters having retired a convocation of Past Masters was declared open, and the M. W. Grand Master was installed by proxy, and the grand honors paid him agreeable to ancient form and usage."

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their dates of constitution—several of them, however, did not get their new Warrants until sometime in 1844.

Because of the business relations existing between many of the towns in Illinois and the city of St. Louis in Missouri, some of the Lodges in those towns much preferred to hold their Warrants from Missouri Grand Lodge, as the representatives could attend the Grand Lodge of Missouri in St. Louis, and at the same time transact their commercial business in that city. The original author of this work was an officer of the Grand Lodge of Missouri in 1841–42–43 and he well remembered that those brethren from Illinois were urged to withdraw from his Grand Lodge and unite with the Grand Lodge in their own State. They, however, declined, for the reason above stated. He bore witness to this as a justification of the conduct of the Grand Lodge of Missouri, for, as he says, they could not then drive away their brethren of Illinois.

Finally, however, those Lodges did withdraw and unite with the Grand Lodge of Illinois. Several of the Lodges in Iowa, which had been chartered by the Grand Lodge of Missouri, also withdrew about that time, and they formed the Grand Lodge of Iowa.

On February 10, 1850, a fire occurred in Peoria by which was destroyed, in the office of the Grand Secretary, all the books, papers, and records of the Grand Lodge of Illinois. To remedy the loss as far as possible, the Grand Lodge was convened in Springfield, April 8, 1850.

Of the Lodges aiding in the organization of the second Grand Lodge, four are now alive, namely: Bodley, No. 1; Equality, No. 2; Harmony, No. 3; and Springfield, No. 4.

In 1889, October 1 and 2, the fiftieth anniversary was celebrated.

Indiana

As early as 1795 members of the Fraternity who had been connected with Lodges in the army on the northwestern frontier, introduced Freemasonry into the Territory. The first Lodge, however, was organized [1] by a Dispensation from the Grand Lodge

[1] "On petition, the Grand Master was 'recommended' to issue a Dispensation for a Lodge at Vincennes, Indiana." See report of the Annual Communication at Lexington, August 27, 1807, on p. 31, "Centennial History," Grand Lodge of Kentucky, by H. B. Grant, Grand Secretary, 1900.

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of Kentucky, August 27, 1807, at Vincennes, by the name and number of Vincennes Lodge, No. 15. On August 31, 1808, the Dispensation was continued, a Charter being granted on August 31, 1809.[1]

The following Lodges were also granted Warrants by the Grand Lodge of Kentucky: At Madison, Union Lodge, No. 2, August 31, 1815; at Charlestown, Blazing Star, No. 36, August 25, 1816; at Salem, Melchizedeck, No. 43; at Lawrenceburg, Lawrenceburg, No. 44; and at Corydon, Pisgah, No. 45, all three of the latter being granted on August 25, 1817.

The Grand Master of Kentucky, after the Annual Communication of that Grand Lodge, issued a Dispensation for Switzerland Lodge, at Vevay, and one for Rising Sun Lodge, at Rising Sun.

A Dispensation for a Lodge to be called Brookville Harmony, at Brookville, Franklin County, was issued by the Grand Master of Ohio, M.W. Brother Henry Brush, May 9, 1817, to Brothers Steven C. Stevens, W.M., John Jacobs, S.W., and George L. Mardock, J.W. At the Annual Communication of the Grand Lodge in August, 1817, the Dispensation was ordered to be "continued until the next Meeting of the Grand Lodge." At that Grand Communication the Lodge was represented by Brother W. C. Stevens, W.M. In 1818 it was represented by Brother Andrew Wallace and in that year was granted a Charter as No. 41. The Lodge was reported in 1819, but its Charter was subsequently withdrawn and its number (41) has since remained vacant.[2]

A general Convention of the representatives of the following Lodges of Ancient York Masons of the State of Indiana was held at Corydon on December 3, 1817, as in the table, p.1546.

Brother Alexander Buckner was unanimously chosen President, and Davis Floyd unanimously elected Secretary.

The Convention then adopted the following resolution:

"That it is expected and advisable that a Grand Lodge should be at this time formed in the State of Indiana."

All the above representatives voted in the affirmative except those of Harmony and Pisgah.

[1] "Centennial History," Grand Lodge of Kentucky, by H. B. Grant, Grand Secretary, 1900, pp. 41–42.

[2] "History of Freemasonry in Ohio," 1909, vol. i, p. 269.

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The Convention then adopted the further resolution:

That a Committee of four members be appointed to inform the M. W. Grand Masters of Kentucky and Ohio that a constitutional number of chartered Lodges have determined in general Convention to form a Grand Lodge in this State, and consequently will secede from their Mother Lodge so soon as a Grand Lodge is organized."

The Convention also adopted this resolution by a majority of one:

"That the several subordinate Lodges here represented do appoint one or more delegates to meet at Madison on the second

Name of Lodge	No.	Location	Representative
Vincennes	15	Vincennes	G. W. Johnston.
Lawrenceburg	44	Lawrenceburg	James Dill.
Switzerland	U. D. of Ky.	Vevay	Hezekiah B. Hull.
Rising Sun	U. D. of Ky.	Rising Sun	A. C. Pepper.
Madison Union	29	Madison	H. P. Thornton.
Blazing Star	36	Charleston	Jos. Bartholomew. / John Miller.
Brookville Harmony	41 U. D. Ohio.	Brookville	Steven C. Stevens.
Melchizedeck	43	Salem	Christ. Harrison.
Pisgah	45	Corydon	Davis Floyd.

LODGES AND REPRESENTATIVES FORMING GRAND LODGE OF INDIANA

Monday in January next, for the purpose of opening a Grand Lodge for the State of Indiana; and that a communication be forwarded to the rest of the Lodges in this State unrepresented in this Convention, of the above determination."

Brookville Harmony, No. 41; Lawrenceburg, No. 44; Switzerland, U. D.; Rising Sun, U. D.; and Madison Union, No. 29, voted in the affirmative, five. Vincennes, No. 15; Melchizedeck, No. 43; Pisgah, No. 45; and Blazing Star, No. 36, voted in the negative, four.

A Grand Communication of the subordinate Lodges of the State of Indiana was held Monday, January 12, 1818. Representatives of the following Lodges were present: Rising Sun, U. D.; Madison Union, No. 29; Switzerland, U. D.; Blazing Star,

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No. 36. Delegates were reported by the Committee on Credentials, and admitted as being duly appointed by their respective Lodges, viz.: Brookville Harmony Lodge, U. D., from Grand Lodge of Ohio; Lawrenceburg, No. 44; Vincennes, No. 15; Melchizedeck, No. 43; Pisgah, No. 45.

The following resolution was adopted: "That the chartered Lodges here represented do now separate for a time from the Lodges under Dispensation, and proceed immediately to organize a Grand Lodge for the State of Indiana."

Brother Alexander A. Meek, being the oldest Past Master present, was called to the chair.

Melchizedeck Lodge surrendered her Charter but declined to have a new one.

The Grand Officers were duly elected on January 13, M. W. Alexander Buckner, Grand Master.

Representatives from Lodges Nos. 15, 29, 36, 43, 44, 45, holding Charters from the Grand Lodge of Kentucky, surrendered them, and asked to have new Charters granted to their respective Lodges by the Grand Lodge of Indiana, which was accordingly done on January 14 with the following numbers:

Vincennes Lodge, No. 1, Vincennes; Union Lodge, No. 2, Madison; Blazing Star Lodge, No. 3, Charlestown; Lawrenceburg Lodge, No. 4, Lawrenceburg; Melchizedeck Lodge, No. 5, Salem; Pisgah Lodge, No. 6, Corydon; and these Lodges received their Charters at this Communication.

The Grand Constitution was adopted January 15. The *Freemasons Monitor and Illustrations of Masonry* by Thomas Smith Webb were adopted for the government of the Grand Lodge, and they were recommended to be adopted by all the subordinate Lodges of the State for their government.

Charlestown was selected as the place for the meeting of the Grand Lodge for the present.

The Junior Grand Warden being a member of Melchizedeck Lodge, which declined a Charter, the office became vacant. An election was held to fill the position, and Brother Benjamin V. Becks was duly chosen for that office.

The Grand Lodge met in various towns and cities until 1828, when it removed to Indianapolis, and has continued to hold the Annual Communication there ever since.

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Indian Territory [1]

The first Lodge organized in the Indian Territory was Flint Lodge, in the "Cherokee Nation," which received a Charter from the Grand Lodge of Arkansas, November 9, 1853. The second Lodge was called Muskogee, and subsequently named Eufala, in the "Creek Nation," and received a Dispensation, supposedly, from the Grand Master of Arkansas in 1855; and a Charter was granted, November 7, 1855. During the war of 1861–65 this Lodge ceased its labors, and the Charter was arrested on November 6, 1867. Early in 1874 the Grand Master of Arkansas revived the Lodge; it remained on the registry of that Grand Lodge nearly two years, until that Grand Lodge recognized the Grand Lodge of Indian Territory. Doaksville Lodge received a Dispensation from the Grand Lodge of Arkansas, December 23, 1870, and was chartered November 8, 1871. Caddo Lodge received a Dispensation, August 26, 1873, from the Grand Lodge of Arkansas, and was chartered October 14, 1873. These two were in the "Choctaw Nation."

Muskogee, Doaksville, and Caddo Lodges met in Convention, by their delegates, October 5, 1874, and decided to form a Grand Lodge for the Indian Territory. The Convention organized by electing Brother Granville McPherson, President; Brother R. P. Jones, Secretary, and Brother William L. Byrd, Assistant Secretary. A Constitution was adopted, Grand Officers were chosen and installed, and the Grand Lodge was constituted, October 6, 1874.

Three other Lodges were in existence when the Grand Lodge was constituted, namely: Oklahoma, in the "Choctaw Nation," which had been chartered by the Grand Lodge of Arkansas, November 18, 1868. This Lodge as soon as the Grand Lodge was started, sent in her Charter and had it endorsed; it then came under that Constitution. Flint Lodge, already mentioned, and Alpha Lodge, also in the "Cherokee Nation," which had received a Dispensation from Kansas, May 18, 1872, and a Charter, October 17, 1872, declined to join the new Grand Lodge, and adhered to the Grand Lodges from which they had received their Warrants.

[1] The two Territories, Indian and Oklahoma, being ultimately united, the reader may also consult in this chapter the article dealing with the Grand Lodge of Oklahoma.

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The Grand Lodges of Arkansas and Kansas for some time refused to recognize the Grand Lodge of Indian Territory. In 1876 the latter Grand Lodge arrested the Charters of the two delinquent Lodges. The Grand Lodge of Kansas sustained her daughter Lodge and still refused to acknowledge the New Grand Lodge. The issue continued until the Grand Lodge of Indian Territory rescinded her action of 1876. Soon thereafter Flint Lodge surrendered, and Alpha Lodge followed her in October, 1878, after the desired action of the Grand Lodge of Kansas had been obtained.

Other Lodges subsequently had been chartered by the new Grand Lodge — two in the Cherokee, two in the Choctaw, and two in the Chickasaw "Nations."

The Grand Lodge of Indian Territory and the Grand Lodge of Oklahoma Territory were united in the Grand Lodge of the State of Oklahoma as a result of the two territories being given the one Statehood. Brother Leo E. Bennett was chosen to preside over the Convention held at Guthrie, Oklahoma, February 10, 1909, and Brothers Joseph S. Murrow and William M. Anderson were respectively the Secretary and the Assistant Secretary. This Convention adopted a Constitution and By-laws and elected Brother Henry L. Muldrow Grand Master, and Brothers Joseph S. Murrow and William M. Anderson Grand Secretaries, who with the other officers were duly installed at the First Communication of the Grand Lodge of the State of Oklahoma.[1]

Iowa

The oldest Iowa Masonic document is the *Iowa Territorial Gazette*, November 5, 1840, containing this announcement:

Masonic Notice

The regular members of the Masonic fraternity of the Territory of Iowa are requested to meet at the rooms over the store of Ralston and Patterson near the National Hotel, in the city of Burlington, on Wednesday evening next, 11th November, A. D. 1840, A. L. 5840, at 6 o'clock.

A. Mason.

The meeting was for some reason not held but on November 12 a group of brethren assembled at the carpenter shop of Evan Evans, who had published the notice in the *Gazette*. The attendance com-

[1] Refer also to Oklahoma in this chapter.

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prised Col. Hiram C. Bennett, a justice of the peace; Evan Evans, son-in-law of the last named brother, William Foye, steward in Hammer's hotel; David Hammer, landlord of hotel; Robert Martin, physician; J. L. Lockwood, landlord of Burlington Hotel; all these were residents of Burlington; William Thompson, lawyer; W. D. McCord, merchant, and Thomas H. Curts, farmer — then doorkeeper to the House of Representatives, all of Mt. Pleasant; Chauncey Swan, miner — a member of the House of Representatives, of Dubuque; Robert Lucas, governor of the Territory, and Theodore S. Parvin, lawyer, of Bloomington, Iowa Territory.

July 3, 1838, Congress had passed a bill providing for the organization of the Territory of Iowa. President Van Buren appointed Brother Robert Lucas of Ohio as governor and he arrived at Burlington that year accompanied by Brother J. S. Parvin as his private secretary.

Brother Thompson was designated by the brethren to draw up the petition for a new Lodge which they decided to organize, and Brother Parvin who had some acquaintance with the Grand Officers in Missouri was empowered to make application there for a Dispensation.

At this preliminary meeting the only Masonic book within reach was "Some of the Beauties of Freemasonry, by Joshua Bradley, A.M., Rutland, Vermont, 1816." This then belonged to Brother Bennett and was afterwards presented to Brother Parvin by Brother Evan Evans. On pages 216–217 there is a form of petition for a new Lodge and the petition drafted by Brother Thompson is precisely the same as is given in the book.

The Lodge thus founded, the first west of the Mississippi and north of the Des Moines, received from the Deputy Grand Master of Missouri a Dispensation dated November 20, 1840, with the names of Brothers Bennett, Thompson and Evans as Worshipful Master, Senior and Junior Wardens.

The brethren met under the Dispensation on November 30, Brother Parvin acting as Secretary. While the Dispensation was granted to Burlington Lodge and the Lodge retained that name until the Charter was issued, the name was then changed to Des Moines Lodge, by which it has since been known.

From the minutes of Burlington Lodge it appears that business was transacted while the Lodge was open on the First Degree,

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and that Entered Apprentices and Fellow-Crafts took part in the discussions and voted on all matters presented. This was the older custom, is still followed in some jurisdictions, and remained the rule of the Lodge for a few years.[1]

Brother T. S. Parvin's home was at Bloomington (now Muscatine). He had been a petitioner for the Dispensation for Des Moines Lodge, No. 41. Following a preliminary meeting at the house of Brother Josiah Parvin on December 30, 1840, a petition was prepared and dispatched to the Grand Master of Missouri who issued a Dispensation, February 4, 1841, for Iowa Lodge, No. 42. Of this Lodge Brother Josiah Parvin, father of Theodore S. Parvin,[2] was Treasurer. Brother Ansel Humphreys, afterwards Grand Master, was the first Master of this Lodge.

The Grand Lodge of Iowa was formed by Des Moines Lodge, No. 1, formerly No. 41 of Missouri; Iowa Lodge, No. 2, formerly No. 42 of Missouri; Dubuque Lodge, No. 3, formerly No. 62 of Missouri; and Iowa City Lodge, No. 4, formerly No. 63 of Missouri. The dates of the Dispensations of these four Lodges are: No. 41, November 20, 1840; No. 42, February 4, 1841, and No. 62 and No. 63, October 10, 1842. The first two of these Lodges received their Charters on October 20, 1841, the latter two Lodges on October 10, 1843.

A Masonic Convention of representatives of the above Lodges met at Iowa City, January 2, 1844. Brother Ansel Humphreys, District Deputy Grand Master of Missouri, presided and Brother John H. McKinney acted as Secretary. A Constitution and By-laws based upon those of Missouri were submitted and adopted. Brother Oliver Cock was elected M. W. Grand Master, and Brother T. S. Parvin, Grand Secretary.

Kansas

By reference to the *Proceedings* of the Grand Lodge of Missouri the record will be found of the organization of the first three Lodges in Kansas.

Dispensations for the formation of new Lodges were issued as follows:

[1] "History of the Grand Lodge of Iowa," Joseph E. Morcombe, Historian, 1910, Vol. I, p. 73.

[2] Brother T. S. Parvin was Grand Secretary of the Grand Lodge of Iowa from its institution in 1844, to the time of his death in 1901, being succeeded in that office by his son, Brother Newton R. Parvin.

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August 4, 1854, to John M. Chivington and others, to open a Lodge at the house of Mathew R. Walker, in Wyandotte Territory, to be called Grove Lodge, by order of Most Worshipful Grand Master L. S. Cornwell.

October 6, 1854, to John W. Smith and others, to open a Lodge at the town of Smithfield, Kansas Territory, to be called Smithton Lodge, by the order of R.∴ W.∴ N. B. Giddings, District Deputy Grand Master, First Masonic District of Missouri.

December 30, 1854, to Richard R. Rees and others, to open a Lodge at the town of Leavenworth, Kansas Territory, by order of R.∴ W.∴ D. P. Wallingford, Deputy Grand Master of Missouri.[1]

At a meeting of delegates from several Masonic Lodges in the Territory of Kansas, at the city of Leavenworth, on November 14, 1855, there were present: Brother William P. Richardson of Smithton Lodge, No. 140, as proxy for the Worshipful Master of his Lodge; Brother Richard R. Rees, Worshipful Master of Leavenworth Lodge, No. 150, and Brother A. Payne, Senior Warden of Leavenworth Lodge, No. 150.

On motion of Brother Rees, Brother William P. Richardson was called to the Chair, and on motion, Brother R. R. Rees acted as Secretary. Brother Rees moved that, as Wyandotte Lodge was not represented in the Convention, the Convention adjourn until December 27 next, with a request that all the chartered Lodges be represented; which motion was carried, and the Convention adjourned.

The Convention met accordingly in the office of A. and R. R. Rees, in Leavenworth, December 27, 1855, when there were present:

Brother John W. Smith, W. M. of Smithton Lodge, No. 140; Brother R. R. Rees, W. M. of Leavenworth Lodge, No. 150, and Brothers C. T. Harrison, L. J. Eastin, J. J. Clarkson, G. W. Purkins, I. B. Donaldson, and Simon Kohn, Master Masons.

Brother J. W. Smith was called to the Chair, Brother Rees acting as Secretary.

Brother Rees offered the following resolution, which was unanimously adopted:

Resolved, That we do now proceed to organize a Grand Lodge for the Territory of Kansas, and that a copy of the proceedings of this Convention be for-

[1] See the "Proceedings" of Grand Lodge of Missouri, 1855, pp. 64, 65.

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warded to Wyandotte Lodge, No. 153, with a request that they co-operate with us, and approve the proceedings of this Convention; and that so soon as Wyandotte Lodge shall inform the Grand Master-elect of their approval, and co-operation in the proceedings of this Convention, that then, the Grand Master-elect shall be installed as Grand Master and immediately issue his proclamation declaring this Grand Lodge fully organized.

On motion of Brother Rees, the Chair appointed a Committee of three to report a Constitution and By-laws for the government of the Grand Lodge, which Committee consisted of Brothers Rees, Eastin, and Harrison.

The Committee, appointed to report a Constitution and Code of By-laws, made their report, which was adopted.

On motion of Brother Rees, the Convention adjourned, to meet at Masonic Hall at early candle-light, when on motion of Brother Rees, the Constitution and By-laws adopted in convention were unanimously adopted as the Constitution and By-laws of the Grand Lodge.

The Grand Lodge thereupon proceeded to the election of Grand Officers, which resulted in the election of Bro. Richard R. Rees as M.∴ W.∴ Grand Master.

On motion of Brother Eastin a Committee was appointed to report a complete Code of By-laws for the Grand Lodge, "which Committee shall report at the next Annual Communication on the third Monday in March next." And no further business appearing the Grand Lodge closed in Due and Ancient Form.

Delegates of all the chartered Lodges of Ancient, Free and Accepted Masons in Kansas Territory assembled at Masonic Hall in the City of Leavenworth on Monday, March 17, 1856, pursuant to the action of a Convention for the organization of a Grand Lodge held at the same place on December 27 of the previous year, Brother Richard R. Rees in the Chair and Brother Charles T. Harrison acting as Secretary. On motion of Brother John W. Smith the following resolution was unanimously adopted:

Resolved, That the action of a Convention held at this place on the 27th day of December last, for the organization of a Grand Lodge, be approved by this Convention, and that as some doubts have been entertained as to the entire regularity of the proceedings of that Convention, on account of there not being a full delegation in attendance from all the chartered Lodges in the Territory, that we now proceed to organize a Grand Lodge of Kansas, and that the Grand Master-elect at that Convention proceed now to open a Grand Lodge.

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On motion of Brother Vanderslice, a Committee consisting of Brothers Vanderslice, Walker, and Smith was appointed to report a Constitution and Code of By-laws for the government of the Grand Lodge.

The Grand Lodge was called from labor to refreshment until 7:30 P.M.

The Committee on Laws reported a Constitution and By-laws for the government of the Grand Lodge which was adopted.

The Grand Lodge then proceeded to the election of Grand Officers for the ensuing year, which resulted in the selection of Brother Richard R. Rees, Grand Master, who was then installed and who then installed all the other officers.

Kentucky

Kentucky being originally a part of Virginia, up to 1792, jurisdiction over it was exercised by that State.

November 17, 1788, Lexington Lodge was chartered by the Grand Lodge of Virginia. The following Lodges also derived their authority from the same Grand Lodge, viz.: November 25, 1791, a Charter was issued to Paris Lodge; Georgetown Lodge received a Dispensation, January 9, 1796, and a Charter, November 29, 1796; a Dispensation was issued to Hiram Lodge, September 20, 1799, and a Charter was granted, December 11, 1799; and a Dispensation was issued to Abraham's Lodge at Shelbyville, in the latter part of 1799 or commencement of 1800.

Representatives from these five Lodges met September 8, 1800, at Lexington, Ky., and determined that it was expedient, necessary, and agreeable to Masonic constitution, that a Grand Lodge should be established for that State. The brethren thus formally assembled then issued a call for a second Convention for October 16, 1800.

Accordingly, this Convention, composed of the above five Lodges, acting by and through their legal representatives, met, and after organization, elected their Grand Officers, who were then installed.

Louisiana

The introduction of Freemasonry to the Territory of Louisiana is principally due to the political condition of that part of

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the country and the circumstances connected with public affairs in San Domingo, both places at that period being somewhat, if not exclusively, settled by the Latin race and their negro slaves. Freemasonry had been introduced to the Island of San Domingo from the Grand Orient of France, also by Charters from the Grand Lodge of Pennsylvania.

When the insurrection occurred at San Domingo, in 1791, the white refugees were dispersed among many of the cities in the United States. A very large number settled in New Orleans, and among them were many Freemasons. And 1793 several of these residing in New Orleans were organized into a Lodge and received a Charter from the Grand Lodge of South Carolina by the name of Lodge Parfaite Union, No. 29, the officers being installed by Jason Lawrence in the York Rite on March 30, 1794.

During that year some brethren of the French, or Modern Rite, formed themselves into a Lodge called Etoile Polaire (Polar Star), and applied for a Charter from the Grand Orient of France. The Grand Orient having suspended its labors because of the political condition of France, could not issue a Charter. The brethren, however, obtained a provisional Charter or Dispensation from the Provincial Lodge La Parfaite Sincerité at Marseilles in 1796. This was instrusted to Dominique Mayronne, with authority to constitute the new Lodge and install the officers, which was done under the French Rite, December 27, 1798.

The Grand Orient resumed labor in 1803 and a Charter was issued to Polar Star Lodge, No. 4263, in 1804. Ch. Tessier was deputized to deliver the Charter and "heal" their work. This was done and the officers were installed, November 11, 1804, by A. Pinard and A. Marmillion.

Early records of the Lodges Perfect Union and Polar Star can not be found, but the above information has been obtained by Brother James H. Scot, the historian of the Grand Lodge of Louisiana, from the *Manuel Maçonnique*, a very rare work, published in New Orleans in 1828. It is very probable that these Lodges were formed about the same time, "but in the absence of the original records it is impossible to decide the question." [1]

[1] James H. Scot, "Outline of the Rise and Progress of Freemasonry in Louisiana," New Orleans, 1912.

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Presumably the brethren who formed these two Lodges were from the Island of Guadaloupe, which was involved in the horrors of the negro insurrection of 1791. Because of political differences among the French inhabitants in Louisiana, growing out of the Revolution in France, difficulties arose which resulted in the refusal of the members of these two Lodges to hold any Masonic intercourse with each other.

Some former members of Candor Lodge, No. 12, an extinct body of Charleston, S.C., having settled in New Orleans, applied to the Grand Lodge of Pennsylvania and obtained a Charter, dated May 18, 1801, as Candor Lodge, No. 90. Perhaps this Lodge did not survive very long, if it ever was duly constituted, as on March 1, 1802, the Grand Lodge of Pennsylvania granted a Charter to Charity Lodge, No. 93, having the name of N. Definieto, W. M., who was the W. M. of Candor, No. 90. This Charter was not received until 1804, and on May 13th of that year the Lodge was duly constituted and the officers were installed in the York Rite.

On October 1, 1800, by treaty, Spain gave up nominally the whole of the territory of Louisiana to France. Actual possession of the Territory by the French was held only twenty days. On December 20, 1803, the United States flag was raised in New Orleans, France having sold the entire Territory to the United States. This change in the political condition affected Masonic affairs, and from that date, 1804, Freemasonry assumed quite a different attitude in Louisiana.

A change also in the Island of San Domingo caused a very large number of the refugees of 1791 to return to their old homes, and the French Freemasons in New Orleans were greatly reduced. The American element, formerly in Masonic matters much in the minority, began to increase and soon prevailed.

A duplicate Charter from the Grand Orient of France was received, July 20, 1807, bearing date of February 17, 1806, by the Lodge La Réunion Desirée, No. 3013, which had been under the government of the Grand Orient, at Port au Prince, April 16, 1783. During the revolution of 1791 the Charter, archives, etc., had been destroyed. Members who had fled to New Orleans in 1791, and had returned to San Domingo in 1802, were compelled to flee to New Orleans the second time.

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Freemasons from the North of the United States, in 1806, applied for and obtained a Charter from the Grand Lodge of New York, on September 2, 1807, for Louisiana Lodge, No. 2. In the *Manuel Maçonnique* it is No. 101, an error of the author. This was the first Lodge in New Orleans to work in the English language, and its first W. M. was the celebrated jurist Edward Livingstone.

Polar Star Lodge, No. 4263, applied to the Grand Orient of France and obtained a Charter to hold a Chapter of Rose Croix,

Name of Lodge	No.	By Whom Chartered	Date of Charter
Perfect Union....	29	Grand Lodge of South Carolina.	March 30, 1794.
Polar Star.....	4263	Provincial Lodge Sincerité, Marseilles.....	December 27, 1798.
		Reconstructed by Grand Orient of France.....	November 11, 1804.
Candor.....	90	Grand Lodge of Pennsylvania..	May 18, 1801.
Charity.....	93	Grand Lodge of Pennsylvania..	March 1, 1802.
Réunion Desirée..	3829	Grand Orient of France.....	February 17, 1807.
Louisiana.....	1	Grand Lodge of New York....	September 2, 1807.
Réunion Desirée..	112	Grand Lodge of Pennsylvania..	September 15, 1808.
Concord.....	117	Grand Lodge of Pennsylvania.	October 7, 1810.
Perseverance.....	118	Grand Lodge of Pennsylvania.	October 7, 1810.
Harmony.....	122	Grand Lodge of Pennsylvania.	November 19, 1810.
Polar Star.....	129	Grand Lodge of Pennsylvania.	June 3, 1811.
Bienfaisance.....	1	Grand Consistory of Jamaica..	June 22. 1811.

Of these Lodges, Candor, No. 90, York Rite, was perhaps never organized; Réunion Desirée, No. 3829, French Rite, ceased to work, November 27, 1808; Polar Star, No. 4293, French Rite, adjourned finally October 13, 1811; Réunion Desirée, No. 112, York Rite, dissolved, March 23, 1812; and Bienfaisance, No. 1, Scottish Rite, affiliated with Concord, No. 117, May 27, 1812, leaving seven Lodges in full activity and all working the York Rite, namely: Perfect Union, Charity, Louisiana, Concord, Perseverance, Harmony, and Polar Star, in the above table.

LODGES CHARTERED IN NEW ORLEANS BEFORE GRAND LODGE ORGANIZATION

which was constituted and officers installed, May 24, 1807, as La Vertu Récompensée, No. 5001.

On September 15, 1808, a York Rite Charter was issued to some of the members of Lodge La Réunion Desirée, No. 3829, by the same name but numbered 112, by the Grand Lodge of Pennsylvania. This Lodge dissolved March 23, 1812.

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The records show that twelve Lodges had received Charters in New Orleans prior to the organization of a Grand Lodge, as appears in the accompanying table, p.1557.

Louisiana was admitted to the Union as a State by Act of Congress, April 8, 1812, to take effect after April 30 of that year. This change politically had a corresponding result Masonically.

Perfect Union Lodge, No. 29, had the honor of taking leading steps toward the organization of a Grand Lodge, which resulted in a meeting, April 18, 1812, of the delegates of Perfect Union Lodge, No. 29; Charity Lodge, No. 93; Louisiana Lodge, No. 1; Concord Lodge, No. 117; Perseverance Lodge, No. 118; Harmony Lodge, No. 122; and Polar Star Lodge, No. 129. These delegates organized themselves into a "General Committee of the State of Louisiana to provide for the establishment of a Grand Lodge in the City of New Orleans." P. F. Dubourg was the first President.

The next month on May 16, a second meeting was held, Charity Lodge, No. 93, not being represented. A communication was received from Louisiana Lodge, No. 1, saying that "it would be inexpedient at present" to join in the proposed formation of a Grand Lodge. Whereupon a resolution was passed requesting the W. Master of the Senior of the regular Lodges in the State, Perfect Union, No. 29, to issue his summons[1] to the Masters, Past Masters, and Officers of the several ancient and regularly constituted Lodges in Louisiana to meet in Convention to take into consideration the interests of the true Craft, and to deliberate on the necessity of establishing a Grand Lodge. Accordingly this was done, and the Convention met June 13, 1812. The following representatives were present, viz.: Perfect Union, No. 29; Charity, No. 93; Concord, No. 117; Perseverance, No. 118; Polar Star, No. 129.

As soon as the Convention was organized the President, Brother Dubourg, stated that he had received a communication from Harmony Lodge, No. 122, which had withdrawn from the Convention. "Harmony Lodge was the only Lodge in New Orleans that worked in the English language." "The question of 'race' and 'work' prevented Harmony Lodge, No. 122, from

[1] Ancient Masonic term for *Notification.*

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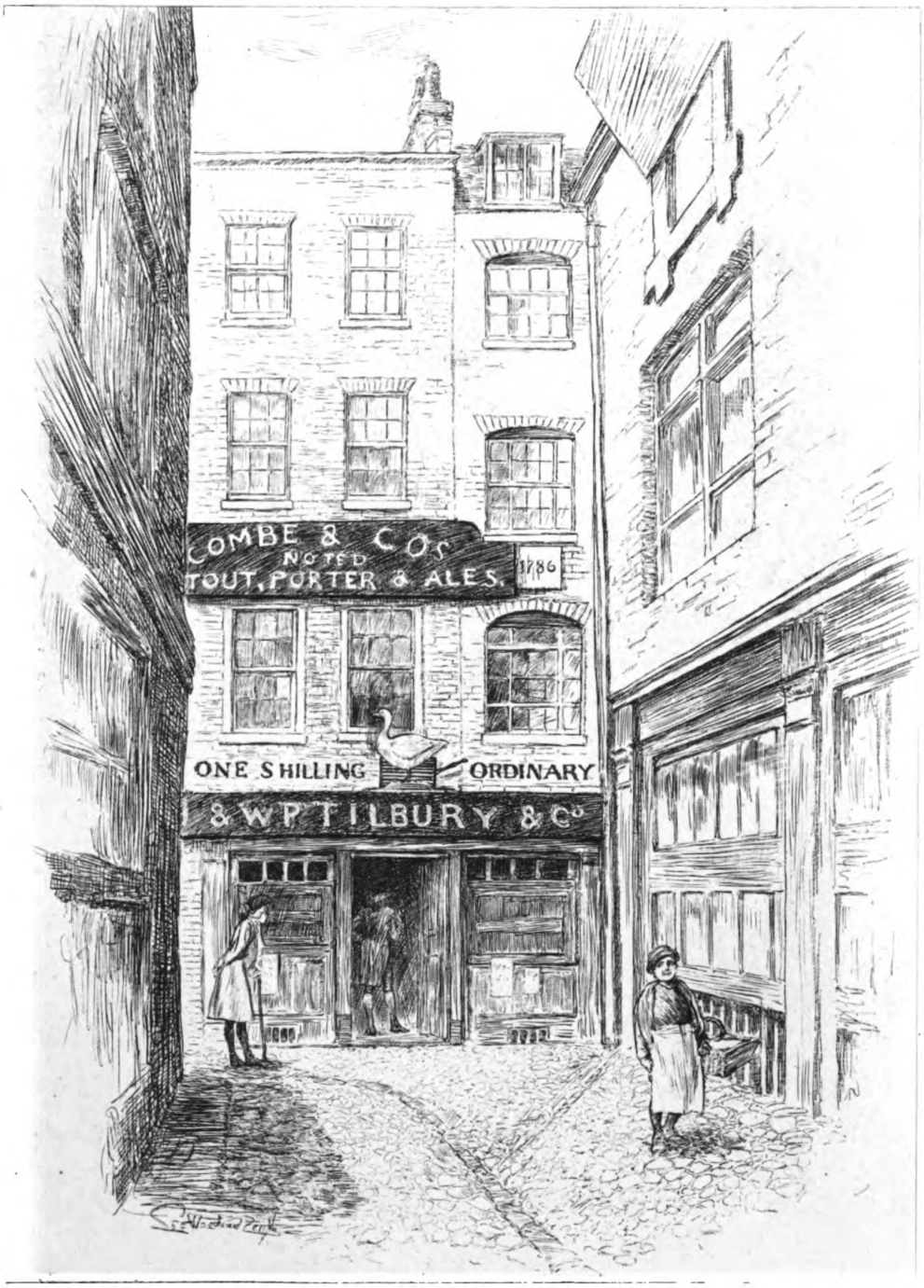
GOOSE AND GRIDIRON TAVERN, LONDON, 1717
The Grand Lodge of England was Organized in this Building

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coöperating in the formation of the Grand Lodge and from passing under its jurisdiction after it was formed." [1] The Lodge became extinct and some former members applied to the Grand Lodge for a Charter, which was issued, and Harmony Lodge, No. 26, was constituted and the officers installed on March 4, 1826. The historian, Brother Scot, points out that "The other Lodges in New Orleans were composed chiefly of the Latin race, the few Americans in them being connected with French or Creole families by marriage or business associations."

The Convention adjourned to meet June 20, 1812, when the Grand Convention met and elected the Grand Officers; P. F. Dubourg being elected Grand Master, who was duly installed after the election of the Grand Officers, and by a resolution adopted, the Grand Master installed all the other Grand Officers on July 11.

At a Communication held August 15, 1812, the Committee appointed for that purpose reported the draft of a Constitution which was adopted.

The Grand Master announced at a Quarterly Communication held March 27, 1813, that a Grand Royal Arch Chapter had been organized and attached to the Grand Lodge of Louisiana. The Grand Chapter had been organized, March 8, 1813, by Concord and Perseverance Royal Arch Chapters, working under Charters from the Grand Chapter of Pennsylvania and attached to the Lodges of the same name. On March 13, 1813, the Grand Officers were elected and installed.

Maine

The first Masonic Lodge organized in Maine was located at Falmouth, which was subsequently called Portland.

Jeremy Gridley, Provincial Grand Master for Massachusetts (St. John's Grand Lodge), granted authority to Alexander Ross to constitute this Lodge. We learn that this "Constitution" was not acted upon. Ross died November 24, 1768, and a petition was signed by eleven brethren, and sent to John Rowe, who succeeded Gridley, and on March 30, 1769, he granted a new Charter, deputizing William Tyng to act as Master.

The first meeting of the new Lodge was held May 8, 1769. It seems that the two rituals, viz., the "Modern" and "Antient,"

[1] "Outline of the Rise and Progress of Freemasonry in Louisiana," New Orleans, 1912, p. 31.

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were in conflict in this Lodge, and in 1772 the Lodge resolved for harmony's sake to use these rituals on alternate evenings.

June 5, 1778, an application, which did not have a sufficient number of signers, was made to the Grand Lodge of Massachusetts (acting under the Grand Lodge of Scotland), for a Lodge to be called "Warren" and located at Machias. This petition was returned, and when properly signed, September 4, 1778, the Grand Lodge granted a Warrant, September 10, 1778.

A Lodge was warranted by the United Grand Lodge of Massachusetts, June 1, 1792, to be named Lincoln Lodge. The same Grand Lodge issued a Warrant for another Lodge in Portland in 1806.

Maine was admitted into the Union of the States in 1819, whereupon Simon Greenleaf issued a call for a convention to be held October 14, 1819, for the purpose of organizing a Grand Lodge for that State. There were then thirty-one Lodges in that State all warranted by Grand Lodges in Massachusetts. Twenty-nine of these unanimously agreed to constitute a Grand Lodge in Maine.

The committee appointed by this convention, in consequence of the determination of the late "Massachusetts Grand Lodge, in 1781, that all Charters granted without the limits of this (Massachusetts) State shall be understood to remain in force until a Grand Lodge is formed in the government where such Lodges are held;" requested that the connection with the Grand Lodge of Massachusetts should be dissolved, etc., which was finally granted, donating $1,000 as a foundation for a charity fund. The District Deputy Grand Masters in Maine were directed to pay what funds they might have in hand belonging to the Grand Lodge of Massachusetts to the new Grand Lodge.

Bro. Mackey says "What a commentary this is upon the conduct of very many Grand Lodges, who fought frightfully against the organization of new Grand Lodges in territory where they held Lodges under their obedience. The generosity and Masonic bearing of this grand old Commonwealth commend the brethren thereof to our praise and admiration. We have had occasion in another place to mention this historical circumstance."

June 1, 1820, twenty-four bodies were represented and chose their Grand Officers. William King, the Governor of the State, was elected the first Grand Master.

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The Grand Lodge, through the Grand Officers, was incorporated by the Legislature of Maine, June 16, 1820. The Grand Officers were installed, at the meeting-house of Rev. Mr. Payson, by the Grand Master of New Hampshire.

Simon Greenleaf succeeded William King as Grand Master.

At a meeting of the Grand Lodge, July 10, 1820, the following was proposed:

"To consider whether a person, who is conscientiously scrupulous against taking an oath, can be admitted to the benefits of Masonry by solemn affirmation."

This was fully considered, and on January 8, 1824, the following report of the committee was received and adopted by the Grand Lodge:

"Your committee deem this a question of no little importance as it bears on the interests of the Craft. On the one hand, if decided in the negative, there will be necessarily excluded from a participation of all the Mysteries, and very many of the benefits and advantages of Masonry, a large class of Men, among the most respectable of our citizens, on account of their integrity, their conscientious regard for all those great moral principles which dignify human nature, and certainly not among the most backward in deeds of mercy and charity. On the other hand, if decided in the affirmative, it would seem at last to sanction a departure from what, for ages, has been deemed a form of sacred words, and what has not hitherto failed to bind the consciences of otherwise the most hardened offenders. It is impossible that your committee should not examine with mistrust a principle which should shut out from the Masonic Fraternity such men as Clarkson; and they can not close their eyes to the bad effect which sanctioning such principles must have on the moral sense of the Community. On the whole, your Committee conceive that no Masonic principle is violated in adapting the form of the Obligations to consciences of Men equally good and true, but on the contrary, that serious hurt would grow to the Institution of Masonry, by an adherence to the technical form of words, heretofore used, for the purpose of securing that fidelity on the Crafts Men which have never yet been violated, even when all other principles have been wrecked, in the vortex of unhallowed appetites, or the whirlwind of ungoverned passions."

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The Grand Lodges of the United States commented upon this action. Missouri, Tennessee, Kentucky, Delaware, Virginia, and Pennsylvania protested, and the last passed the following resolutions:

"That the Grand Lodge of Maine be respectfully requested to reconsider the resolution adopted by them on the 8th January, 1834, proposing a new mode in which the degrees of Masonry can be conferred.

"That this Grand Lodge feel themselves bound to refuse to recognize any person, as a Mason, known to be initiated in the mode proposed by the Grand Lodge of Maine."

Soon after this the so-called "Morgan excitement" prevailed to such an extent over all the Northeastern States, that it had the same depressing effect as in New York and Pennsylvania.

In 1829 there were fifty-eight Lodges. A large number of these suspended their labors.

At the annual meeting of the Grand Lodge in 1837, the oldest Lodge at Portland was the only one represented. In 1844, sixteen Lodges were represented. In 1849, Mount Hope was organized, the only one in twenty years. In 1860, there were ninety-six Lodges, having four thousand, three hundred and nineteen members. In ten years (1870) there were one hundred and fifty-four Lodges with fourteen thousand, seven hundred and twenty-six members.

Maryland

Masonry was introduced into Maryland, during the Colonial period, from three sources, viz.: by the Grand Lodge (Moderns) of Massachusetts, Grand Lodge (Moderns) of England, and the Grand Lodge (Antients) of Pennsylvania. Traditions indicate that it was also introduced here from Scotland and Germany.

The earliest Lodge of which we have any reliable evidence in Maryland, was held at Annapolis. It was chartered by Thomas Oxnard, Provincial Grand Master of the St. John's Grand Lodge of Massachusetts, and Provincial Grand Master of North America. There are no records of this Lodge known to be in existence, and the only reference to it, on the records of the Grand Lodge of Massachusetts, is the following, courteously furnished by Brother Sereno D. Nickerson, Grand Secretary:[1]

[1] From "History of Freemasonry in Maryland," by E. T. Schultz, 1884–1888.

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"1750, Aug. 12. At the Petition of sundry brethren at Annapolis in Maryland, Our Rt. Wors'l Grand Master, Bro. Thos. Oxnard, Esqr. Granted a Constitution for a Lodge to be held there, and appointed The Rt. Wors'l ———— first Mas'r.

"Fryday, July the 13th, 1750. For the Lodge at Maryland, Bro. McDaniel, D. G. M. app'd & pd. for their Constit'n £13.9.

"In the lists, the Lodge is sometimes described as 'Maryland Lodge' and sometimes as 'the Lodge at Annapolis.'"

Among the archives of the Grand Lodge of Maryland, fortunately preserved, are the books of three of the old Colonial Lodges, viz.: one located at "Leonardtown, St. Mary's County," in 1759; one at "Joppa, Harford, then Baltimore County," in 1765, and at "Queenstown, Queen Anne's County."

The records of the Leonardtown Lodge extend over a period of three years. Although they appear to be the full and complete minutes of the Lodge for that period, there is not the slightest mention by which can be discovered the authority under which it was held, or from whence it emanated.

Upon one of the calendars of the "Modern" Grand Lodge of England, there is the following entry: "Lodge No. 198, Chartered in foreign parts, June 6, 1759." As this date corresponds exactly with the date of the first meeting of the Leonardtown Lodge, it is probable that the entry refers to it. It may, however, have been a branch of the Lodge at Annapolis. It was not an unusual thing in this country in the early days for one Lodge to have branch Lodges in other towns or districts. Forty years subsequently a branch Lodge was held at this same town.

The records of the Leonardtown Lodge, with one exception, those of the St. John's Lodge, Boston, are the oldest original Lodge proceedings discovered in this country, the old ledger of St. John's Lodge, Philadelphia, comparatively of recent and certainly of very valuable discovery, being the secretary's account with the members.

On June 17, 1783, two months after Congress had issued the peace proclamation, we find the Lodges on the "Eastern Shore" convened at Talbot Court-house, for the purpose of organizing a Grand Lodge of Free and Accepted Masons for the State of Maryland. There were five Lodges represented by Deputies, one Lodge

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more than participated in the formation of the Grand Lodge of England in 1717.

There were present at this convention, as a deputy from Lodge No. 7, of Chestertown, the Rev. William Smith, who was at the time Grand Secretary of the Grand Lodge of Pennsylvania, although residing in this State; and Bro. Dr. John Coates, Past Deputy Grand Master of Pennsylvania, a member of Lodge No. 3 of Philadelphia, but then a resident of the Eastern Shore of Maryland. It was unanimously Resolved, "That the several Lodges on the Eastern Shore of Maryland consider it is a matter of right, and that they ought to form a Grand Lodge independent of the Grand Lodge of Philadelphia."

When the convention prepared to go into an election of officers for a Grand Lodge, Bro. Smith, Deputy from No. 7, stated that "he was not authorized to elect such officers." Whereupon the convention adjourned until the 31st day of July following. "The Rev. Bro. Smith was asked and promised to prepare a sermon against their next meeting."

It was determined to petition the Grand Lodge in Philadelphia for a Warrant for a Grand Lodge to be held on the Eastern Shore of Maryland.

The convention reassembled at Talbot Court-house on July 31, 1783, agreeably to adjournment, the Rev. Dr. Smith, being a Grand Officer, took the chair. The same Lodges were in attendance as at the former session, with the exception of No. 37 of Somerset County, which was not represented, but No. 6 of Georgetown (Eastern Shore) was in attendance, and was represented, as were all the other Lodges, by their Masters and Wardens, and not by deputies, as at the former session.

The resolution adopted at the previous session, regarding the right to form a Grand Lodge, independent of the Grand Lodge of Pennsylvania, was unanimously reaffirmed. It was further determined that the Grand Lodge should be a moving Lodge: "that is to say, it shall sit at different places at different times; also that said Grand Lodge shall have quarterly communications."

A vote of thanks was then given to Bro. Dr. Smith "for the Sermon preached this day," and a copy asked for publication.

They then proceeded to ballot for Grand Officers, when Bro. Coates was elected Grand Master, and Charles Gardner, Grand

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Secretary. Other officers were elected, and the convention adjourned, to assemble again at Chestertown, on December 18th following, (1783).

The Grand Lodge assembled according to adjournment, December 18th, but on account of the severe weather a number of the brethren were prevented from attending, and the meeting was planned to be organized next day.

"From accident and other causes" there was no meeting on that day, nor was there any meeting held, as far as the records show, until nearly three years later. The subordinate Lodges, however, maintained their organization, and doubtless considered their allegiance to the Grand Lodge of Pennsylvania severed, as they were not thenceforth represented in that body.

Massachusetts

Bro. Charles W. Moore, a distinguished member of the Grand Lodge of Massachusetts, Honorary Past Grand Master, December 10, 1873, and editor of Masonic magazines from 1825 to 1873, was informed by the Reverend Brother Montague of Dedham, Mass., about 1825 or 1826, of an early Lodge in that State:

"A year or two since, a clergyman of the Church of England, who is probably more conversant with that church in America than any other individual living, politely furnished us with a document wherein it appeared that the first regular Lodge of Freemasons in America was holden in King's Chapel, Boston, by a Dispensation from the Grand Lodge of England, somewhere about the year 1720. It produced great excitement at the time, and the Brethren considered it prudent to discontinue these meetings."[1]

The document mentioned is not now to be found and thus we are unable to examine for ourselves the proof that so impressed the writer of the foregoing paragraph, and of whose good faith in the matter there can be no question.

But we may proceed to transcribe from the records the following account of official Freemasonry.

In consequence of an application from several brethren, residing in New England, Free and Accepted Masons, to the Right Honorable and Most Worshipful Anthony, Lord Viscount Montague, Grand Master of Masons in England, he was pleased,

[1] "Masonic Mirror and Mechanics Intelligencer," Bro. Charles W. Moore, January 27, 1827.

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in the year 1733, to constitute and appoint Right Worshipful Henry Price Provincial Grand Master of New England aforesaid.

Upon the receipt of this commission, the brethren assembled July 30th; and the Charter of Constitution being read, and the Right Worshipful Grand Master duly invested and congratulated, a Grand Lodge was formed under the title and designation of "St. John's Grand Lodge," and the following officers chosen and installed:

Right Worshipful Andrew Belcher, Deputy Grand Master; Right Worshipful Thomas Kennelly, Senior Grand Warden; Right Worshipful John Quann, Junior Grand Warden *pro tempore.*

A petition was then presented by several worthy brethren residing in Boston, praying to be constituted into a regular Lodge, and it was voted that the same be granted.

Bro. Melvin M. Johnson calls attention, in his study of *Freemasonry in America Prior to 1750*, to the very important fact that the petition of these brethren says that some of them were "made here." This explicit claim arouses the hope that as in the instance already mentioned by Bro. Moore of a Lodge at work in Boston in 1720 we may yet unearth information to fully set forth the particulars. At present we can at least recognize the relations possible and probable of these statements of reliable brethren.

The anniversary of St. John the Baptist was celebrated June 24, 1734, in ample form.

A petition being presented from Benjamin Franklin and several brethren residing in Philadelphia for a Constitution holding a Lodge there, the Right Worshipful Grand Master, having this year received orders from the Grand Lodge in England to establish Freemasonry in all North America, was pleased to grant the prayer of the petitioners, and to send them a deputation appointing the Right Worshipful Benj. Franklin their Master.

A petition from the brethren resident in Portsmouth, in New Hampshire, for the erection of a Lodge there was also granted in 1735.

At the usual celebration of the festival of St. John the Evangelist, December 27, 1735, the Right Worshipful Grand Master appointed the Right Worshipful James Gordon his Deputy.

About this time sundry brethren going hence to South Carolina, and meeting with Freemasons there, formed a Lodge at Charleston;

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from whence sprung Freemasonry in those parts, December 27, 1736. (But the first Lodge at "Charles Town," South Carolina, appears for the first time upon the official English lists in that for 1760, as No. 271. Later it took the place vacated by Bristol Lodge as No. 74. The lists accredit the Lodge to 1735, and it was Warranted under Lord Weymouth, installed Grand Master, April 17, 1735. Hammerton's Deputation as Provincial Grand Master for South Carolina did not issue until after April 15, 1736, and he appears as the Master of the Lodge when it met "for the first time" on October 28, 1736. There accordingly is some ground for the arguments, which have been heard, that this Lodge was constituted by Hammerton under his Commission and not by Lord Weymouth direct, or that authority for the 1735 Lodge came from Boston.)[1]

At the celebration usual on this day, the Right Worshipful Robert Tomlinson was appointed Deputy Grand Master; all the other officers were continued in their respective trusts.[2]

The Right Worshipful Robert Tomlinson having received a commission from the Right Honorable and Right Worshipful John Earl of Loudon, Grand Master of England, appointing him Provincial Grand Master of North America in the stead of the Right Worshipful Grand Master Henry Price, resigned, he was properly installed and invested, and duly congratulated, April 20, 1737.

At the usual celebration, on June 24th following, he was pleased to nominate and appoint the Right Worshipful Hugh McDaniel his Deputy. On the next December festival, the Right Worshipful James Gordon was re-chosen Deputy Grand Master.

In the year 1738 the Right Worshipful Grand Master went to England via Antigua, where, finding some old Boston Freemasons, he formed them into a Lodge, giving them a Charter of Incorporation; and initiated the Governor, and several gentlemen of distinction there, into the Society.

The Right Worshipful Lodge of Masters, in Boston, was constituted on December 22, 1738.

[1] "Freemasonry in America Prior to 1750," Melvin M. Johnson, G.M., 1916, p. 374, Proceedings, Grand Lodge, Massachusetts.

[2] The foregoing is from "Constitutions, History, and General Regulations of Massachusetts," by Rev. T. Mason Harris, 1798.

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In the year 1737, the Right Worshipful Grand Master granted a Deputation, at the petition of several brethren, for holding a Lodge at Annapolis in Nova Scotia; and appointed the Right Worshipful Erasmus James Phillips Deputy Grand Master there, who afterward erected a Lodge at Halifax, and appointed his Excellency Edward Cornwallis their first Master.

The Right Worshipful Thomas Oxnard having received a Deputation dated London, September 23, 1743, from the Right Honorable and Most Worshipful John, Lord Ward, Baron of Birmingham in the County of Warwick, and Grand Master of Freemasons in England, appointing him Provincial Grand Master in the room of the Right Worshipful Grand Master Tomlinson, deceased; which being communicated March 6, 1744, he was properly "acknowledged, invested, installed, and congratulated." [1] He then proceeded to nominate and appoint:

The Right Worshipful Hugh McDaniel, Deputy Grand Master; Right Worshipful Thomas Kelby, Senior Grand Warden; Right Worshipful John Box, Junior Grand Warden; Charles Pelham, Grand Secretary.

The following Grand Officers were chosen and installed at the festival of St. John the Evangelist, holden December 27, 1744:

Right Worshipful Hugh McDaniel, Deputy Grand Master; Right Worshipful Benj. Hallowell, Senior Grand Warden; Right Worshipful John Box, Junior Grand Warden; Charles Pelham, Grand Secretary.

The petition of several brethren in Newfoundland, for constituting a Lodge there, was granted December 24, 1746, and a Charter transmitted.

December 24, 1749, a Charter was granted to a Lodge in Newport, R. I.

The Right Worshipful Grand Master, assisted by his Grand Officers, February 15, 1750, constituted and consecrated "A Second Lodge" in Boston; March 7th following, he also constituted and consecrated "The Third Lodge in Boston."

At the Quarterly Communication in August, 1750, he granted a Charter for a Lodge at Annapolis, Md., and also a Charter for Hiram Lodge at New Haven, Conn.

[1] Bro. Tomlinson died at Antigua on July 15 or 16, 1740. His will was made on the 15th and he was buried on the 16th of that month.

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At the festival of St. John the Evangelist, December 27, 1750, the brethren attended divine service in Christ's Church, Boston, where Rev. Brother Charles Brockwell delivered a sermon on "Brotherly Love Recommended," which was afterward printed in Boston and reprinted and passed through several editions in England, and was added to the *Pocket Companion and History of Freemasonry*, London 1754.

After the visit to the Church, the brethren went in procession to the Royal Exchange Tavern "Where was an elegant Dinner provided, at which were several Gentlemen of Note, besides the Fraternity." The procession of the Freemasons to Church was ridiculed in verses by a Tory poet which were published in 1750, and reprinted in 1795. The author, Joseph Green, was born in Boston, Mass., 1706, graduated at Harvard University, 1726, became a merchant, adopted the Royalist cause, was exiled, and died in England, 1780.[1] The poem is especially to be noted for its reference to the symbolic color, scarlet. Green refers to the brethren "in scarlet aprons drest." There seems little if any doubt that the scarlet apron indicated the possession by the wearer of additional Degrees to those now conferred in the modern "blue" Lodge. On December 9, 1738, the Masters Lodge has a record of buying "4 yards Green Coating and 3¼ yds. Scarlet Riband." [2] There was a purchase on 1741, July 18, of 2¼ yds. of Double Gold Lace. The *Boston Gazette*, July 2, 1739, describes a Masonic procession on St. John's day:

"At three in the Afternoon They assembled at the House of the Brother John Wagborn, from whence they walk'd in Procession to His Excellency's House, properly Cloathed, and Distinguished, with Badges, and other Implement pertaining to the several Orders and Degrees of the Society, preceeded by a Compleat band of Musick, consisting of Trumpets, Kettle Drums, etc."

This item illustrates clearly that in that day the brethren appeared publicly with what was generally understood as distinguishing marks of Masonic progress in the attainment of Degrees and Orders.

[1] This poem by Green with an article upon it by Bro. R. I. Clegg appears in the *American Freemason*, vol. iii, November, 1911, p. 13.

[2] "Freemasonry in America Prior to 1750," Melvin M. Johnson, G.M., Proceedings, Grand Lodge, Massachusetts, 1916, p. 422. See also pp. 431 and 454.

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Lord Colvill having been appointed Deputy Grand Master, summoned the brethren to attend him at the Grey Hound Tavern in Roxbury, January 24, 1752, where he held a Grand Lodge in due form, and the day was celebrated as usual, and Grand Officers were duly chosen.

Lord Colville having returned to England, October 30th, R. W. Hugh McDaniel was again appointed Deputy Grand Master.

A Dispensation was granted to erect a Lodge at New London, in Connecticut, January 12, 1753.

A Grand Lodge was held at Graton's in Roxbury, June 26, 1754, "but by reason of the death of Worshipful Grand Master Thomas Oxnard, this morning at 11 o'clock, the celebration was rather sorrowful than joyous."

"In honor of their Right Worshipful Grand Master, whose loss was sincerely lamented by all who had the pleasure and honor of his acquaintance, and more especially by the Society over which he had for eleven years presided with dignity, they voted to attend his funeral, in mourning, with the honors of Masonry; and to invite the several Lodges in Boston to assist on this mournful occasion."

October 11, 1754, at the Quarterly Communication, the brethren petitioned the Right Honorable and Right Worshipful Grand Master of Freemasons in England, for a new Deputation to fill King Solomon's Chair, vacant by the death of their late Grand Master; and recommended the Right Worshipful Jeremy Gridley to him for that important and honorable trust.

June 24, 1755, the Right Worshipful Deputy Grand Master summoned the brethren to attend him at Graton's Tavern, in Roxbury, to observe the Festival of St. John the Baptist. The Grand Officers were chosen and present on August 21st. At a special meeting the Right Worshipful Jeremy Gridley informed the brethren that the Right Honorable and Right Worshipful Grand Master James Brydges, Marquis of Caernarvon, Grand Master of Freemasons in England, had sent a Deputation appointing him Provincial Grand Master of North America, where no Grand Master is appointed.

The early proceedings of St. Andrew's Lodge were as irregular as it is possible to conceive. Originating in the association of nine Freemasons who had been made in a questionable way, it

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was chartered by the Grand Lodge of Scotland in 1756, and then numbered twenty-one members, exclusive of the original nine, who had left Boston in the interval. Its Charter did not arrive until 1760, at which time the Lodge had been increased by eighteen additional members, so that in all thirty-one candidates were initiated before the Lodge received its Charter.

"Some persons who had applied to the regular Lodges in Boston, and who had been rejected, obtained their Degrees in the Lodges of Antient Masons attached to the royal regiments stationed here." [1]

"They with other Antient Masons who were unable to gain admittance to the Regular Lodges as members or visitors, and being desirous of enjoying the benefits of Masonic association, determined to obtain this result by the establishment of a new Lodge. These brethren accordingly petitioned the Grand Lodge of Scotland for a Charter." [2]

The brethren of this Lodge, St. Andrew, were unable to form permanent fraternal relations with the local Masonic bodies as the purpose met with little favor outside the British regiments.

In 1767, Jeremy Gridley, the Provincial Grand Master of North America, died on September 10th; his funeral took place on the 12th, and the members of St. Andrew's Lodge, sixty-four in number (Joseph Warren being the Senior Warden), walked in the procession. After this, however, when every generous effort on the part of St. Andrew's had completely failed, and when it became evident that no "Union of Love and Friendship could be effected," the members of that Lodge changed their ground. Men like Warren, Revere, Hancock, and others of illustrious name, felt their patience exhausted, and determined not to submit quietly any longer to be denounced as clandestine Masons and impostors.

"Seeing no prospect of recognition, or of friendly relations with the Grand Lodge, its members were glad to take advantage of an opportunity to establish a new Grand Lodge under the Antient system, which opportunity was afforded by the presence of several British regiments in which Army Lodges were working.

[1] "Proceedings," Grand Lodge, Massachusetts, 1869, p. 159.

[2] "Historical Address," Warren B. Ellis, 125th Anniversary Celebration, 1769–1894, St. Andrew's Royal Arch Chapter, Boston, Mass., p. 40.

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These Lodges were as follows: In the Fourteenth Regiment was Lodge No. 58, Registry of England; in the Twenty-ninth was Lodge No. 322, Registry of Ireland; and in the Sixty-fourth was Lodge 106, Registry of Scotland, all of which, according to Grand Master Gardner, worked under the Antient system." [1]

We may rest assured that before this plan was put into operation there would be an attempt to bring about the friendly relations that would render such a radical step unnecessary.

At a conference held April 28, 1766, between committees of St. John's Grand Lodge and St. Andrew's Lodge (Richard Gridley being a member of one and Joseph Warren of the other), the representatives of the latter body fully admitted the illegality of their early proceedings, but contended that it was in the power of the Grand Lodge of Scotland to "make irregular Masons regular." Against this claim the other committee expressed their belief "that the language of the Constitution for irregularities was submission."

This circumstance is quoted to show the position of those who refer to the facts connected with the irregularity of the formation of St. Andrew's Lodge.

We have brought the history of Freemasonry in Massachusetts from its commencement in 1733 to the beginning of the political troubles which ended in the independence of the Colonies. Affairs in the community were at high pressure. There was a large military force located in Boston. The times were exciting. But this condition does not seem to have discouraged Masonic activity. We may fairly assume that the leading citizens found in the Masonic Lodge a harbor of refuge. Thus we can understand the tendency to group the Lodges in a Grand Lodge formation.

"Notwithstanding the strong feeling in the community, the members of St. Andrew's saw the opportunity before them of forming a Grand Lodge under the authority of the Grand Master of Scotland." [2]

The result of a petition to that end sent to Scotland was the appointment of Joseph Warren, Grand Master of Freemasons in Boston, New England, and within one hundred miles of the

[1] "Historical Address," Celebration, St. Andrew's Royal Arch Chapter, Boston, 1894, p. 41.

[2] "Proceedings," Grand Lodge, Massachusetts, 1869, p. 163.

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same. On the arrival of Bro. Warren's Commission he was installed Grand Master, December 27, 1769.

Joseph Warren was born at Roxbury, near Boston, 1740. Entering Harvard University at fourteen years of age, he began the practice of medicine at twenty-three. Chairman of the Committee on Public Safety, President of the Provincial Congress, the latter electing Dr. Warren a Major General. General Warren was initiated into Freemasonry on September 10, 1761; he received the Fellow Craft Degree on November 2, 1761, but did not obtain the Degree of Master Mason until November 28, 1765. Bro. Warren was killed at the Battle of Bunker Hill, June 17, 1775.

Soon thereafter Freemasonry resumed in days of peace its wonted character. After some years of effort the various interests of the brethren of the different constitutions, on March 5, 1792, were united by the organization of but one Grand Lodge, which has continued with prosperity and wonderful success until the present time.

The First Lodge in Boston, constituted July 30, 1733, began its records at some unknown period. Its earliest Record Book now known begins with copies of Price's Commission, of the By-laws of the Lodge, and of Tomlinson's Commission, followed by the record of December 27, 1738, being the "VI" meeting of the quarter. Ebenezer Swan was the Secretary. It closes with the record of July 24, 1754.

Reversed, the volume contains the Account Book of the Lodge beginning December 27, 1738, the first entry being "To a Ballce brought from a former Book 34:8:5."

Thomas Oxnard was then Treasurer. This account runs to February 26, 1755.

The existing records of the Masters Lodge in Boston begin with its Constitution, December 22, 1738, Francis Beteilhe, Secretary. This book closes with the meeting of November 6, 1761. Reversed, the volume discloses the account book down to December 21, 1753. A loose sheet is inserted with a rough account from December 1, 1758, to December, 1760.

The contemporaneous records of the Provincial Grand Lodge at Boston begin April 13, 1750, Peter Pelham, Grand Secretary, exactly seventeen years after the date of Price's Deputation.

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Pelham, following the custom of the period, gave such detail as was then in his possession of previous happenings.

Bro. Pelham had his own part in a few of these events but, what is more to the point, he had available information thereof from Henry Price and the other brethren who were participants therein and who were his intimate friends and constant associates, as well as from manuscripts now lost.

When Francis Beteilhe was elected Clerk of the Vestry of Christ Church, Boston, he had done exactly the same thing, viz: begun his Record Book with a brief statement of the preceding history of the Church.

The preceding half a dozen paragraphs from *Freemasonry in America Prior to 1750*, by Melvin M. Johnson, P.G.M., are not only most interesting for the information they give as to Masonic affairs in Massachusetts but they also show the conditions that so commonly prevail elsewhere with such early records. Lodges and Provincial Grand Lodges were not industriously accurate and prompt in keeping their records up to date. Even the Grand Lodge of England, Bro. Johnson reminds us, had no formal Record Book for more than six years after its organization, just as the Provincial Grand Lodge at Boston, organized July 30, 1733, has no formal and continuous records written in a book at the time of the recorded events until 1750.

The first Lodge at Colon was originally constituted by the Grand Lodge of Scotland as "Sojourners" Lodge, No. 874, in the Republic of Panama, Central America. Following the creation of the Canal Zone under the Government of the United States of America this Lodge with the consent of the Grand Lodge of Scotland transferred its Allegiance to the Grand Lodge of Massachusetts in 1912. The Canal Zone Lodges were governed directly from Massachusetts until 1915 when they were erected into a District Grand Lodge. In 1917 when the Grand Lodge of Massachusetts recognized the Grand Lodge of Panama a Treaty was concluded between the two Grand Lodges under the terms of which Massachusetts had sole jurisdiction over the Canal Zone. Americans resident in the Republic of Panama may apply to the Lodges in the Canal Zone without release of jurisdiction and Panamans resident on the Zone may apply to the Panamanian Lodges. There has been created a District Grand Lodge at the Canal Zone which

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in 1921 comprised the following Lodges: Sojourners, at Cristobal; Canal Zone, at Ancon; Army, at Corozal; Isthmian, at Paraiso; Darien, at Balboa, and Sibert at Gatun.

The Grand Lodge of Massachusetts had also in 1921 three Lodges in Chile, South America, grouped in a District Grand Lodge of that jurisdiction. The Lodges were located thus: Bethesda, at Valparaiso; Huelen, at Santiago, and Saint John's, at Concepcion.

A District Grand Lodge under the Grand Lodge of Massachusetts was also formed in China which in 1921 had the following Lodges: Antient Landmark, at Shanghai; Shanghai, at Shanghai; Sinim, at Shanghai; International, at Peking, and Talien, at Darien, Manchuria.

The reader may be here reminded that Massachusetts Lodges have no numbers.

Michigan

No written history of Masonic events prior to 1826 has as yet been discovered. From the *Historical Sketch*, by Brother Foster Pratt, M.D., Past Grand Secretary of the Grand Lodge, Free and Accepted Masons, of Michigan, we are enabled to glean all the well-established facts as to the early introduction of Freemasonry into that State: "From 1764 to 1844, historical material accumulated around our Mystic Temple, not in consecutive records, nor in permanent forms, but in fragmentary papers, and varying traditions; and it has required no little research and labor to dig up from 'the rubbish' and to establish beyond question, exact dates, historical landmarks, and the true order of Masonic events."

There has been no written history of Freemasonry in Michigan prior to 1844. Three Grand Lodges have been organized in that State. The first was in 1826. The first Lodge, "named Zion," [1] was formed by a Warrant from Provincial Grand Master George Harrison, of New York, under the date of April 27, 1764, which was No. 448 Register of England, and No. 1 of Detroit.

[1] Bro. A. G. Pitts, "Notes on the Early History of Freemasonry in Michigan," says "The only certain fact thus far is that under date of April 27, 1764, a Warrant was prepared by the Prov. Grand Master of New York empowering Lieut. John Christie of the 60th regiment, Sampson Fleming, and Josias Harper, to organize a Lodge 'to be held at Detroit under whatever name the said Master and his officers shall please to distinguish it.'"

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It is most likely that the military and citizens of Detroit were combined in this Lodge.

When the British troops at a later date were serving in Michigan, there were probably three Military Lodges — which were noticed in an English Masonic Register as No. 289 at Detroit in 1773; No. 320 at Detroit in 1783; and St. John's Lodge, No. 373, at Mackinaw in 1785. These were undoubtedly Military Lodges. The registry shows that their Warrants came direct from England.

These Lodges left no trace in Michigan, but they all went with their respective regiments, in 1796, when Michigan was surrendered to the United States.

The SECOND MASONIC PERIOD commenced in 1794. From the peculiar conditions of the country and the times it seems no records were preserved. Yet there was some evidence that during a portion of that time, for thirty years, Zion Lodge maintained life and performed some labor. So long as Great Britain claimed Michigan as a part of Upper Canada, which was until 1796, the Masonic jurisdiction was therefore in the Grand Lodge of Canada which had already been organized. On September 7, 1794, a Warrant was issued to brethren in Detroit from the Provincial Grand Lodge of Canada for a body called Zion Lodge, No. 10. This Lodge was instituted December 19, 1794, James Donaldson, Worshipful Master. In 1796 American troops planted the flag and institutions of the United States at Detroit.

The THIRD MASONIC PERIOD, A.D. 1806, New York jurisdiction.—The records of the Grand Lodge of New York show that September 3, 1806, a Charter was granted by DeWitt Clinton, Grand Master, to the brethren of Detroit, by which Zion Lodge was reformed and recorded as "No. 1 at Detroit." With their petition they surrendered to the Grand Lodge of New York the original Warrant of 1764.[1] This Lodge was "Installed" July 6, 1807. We find no other records of interest.

[1] "It has been printed over and over again that the Warrant which was surrendered was the one issued in 1764. I can find no authority for the statement. It seems to be an inference from the fact that the 1764 Warrant was in the possession of the Grand Lodge of New York. I shall not be surprised if it turns out that it had never left that possession." "As a matter of fact the Charter of 1794 was in the possession of the Grand Lodge of New York until a few years ago when it was presented to Zion Lodge." Bro. A. G. Pitts, "Notes on the Early History of Freemasonry in Michigan."

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The Fourth Masonic Period, A.D. 1812–20, second war with England.—Until October 5, 1813, when the battle of the Thames occurred, there were no meetings, as the country was occupied by the British forces. In October, General Lewis Cass became Governor, and the American flag again waved at Detroit, the Lodge having forfeited its Charter by the events of the war. Upon petition of its members the Grand Lodge of New York, March 14, 1816, granted a Charter to Zion Lodge, No. 62, instead of former No. 1. By a new arrangement of numbers in 1819, according to the original Charters, this Lodge became No. 3.

The Fifth Masonic Period, First Grand Lodge.—A Dispensation was granted by the Grand Lodge of New York in 1821, and a Masonic body was instituted December 26, 1821, by the name of Detroit Lodge, No. 337.

Another, on March 7, 1822, was instituted in the town of Pontiac, county of Oakland, by the name and style of Oakland Lodge, No. 343, which had been previously organized under Dispensation.

A Warrant was issued September 1, 1824, a Dispensation having been issued on June 12, 1824, to form a Lodge in Green Bay, in the county of Brown, by the name of Minomanie, No. 374, which is in Wisconsin at this time, as then it was in the territory of Michigan. Another was instituted on December 1, 1824, at the town of Monroe, in the county of Monroe, territory of Michigan, by the name of Monroe Lodge, No. 375.

The Grand Lodge was organized in 1826. The convention met on June 24. There were present by their representatives Lodges No. 3, No. 337, No. 374, and No. 375, all chartered by the Grand Lodge of New York. No. 343 of Pontiac was not present at this meeting, but appeared later and joined in its action. June 28th a constitution was adopted. July 31st Grand Officers were elected and installed. This new Grand Lodge was duly recognized by the Mother Grand Lodge of New York by suitable and fraternal resolutions, June 11, 1827. At the institution of the Grand Lodge, General Lewis Cass was installed Grand Master.

Four Lodges were soon thereafter organized, viz.: Stony Creek, Western Star, St. Cloud, and Friendship. These made nine Lodges in its jurisdiction. The meager official records of its proceedings have been published, yet all that the Grand Lodge accomplished soon came to naught.

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The principal importance that attaches to the matter arises from the fact that it became the cause of four years of Masonic confusion, after eleven years of silence. The exact date of the suspension of life is not known, and the manner of it was unique; "and when dead it did not rest in peace."

As a Masonic curiosity, the Dispensation granted by Grand Master Lewis Cass to Stony Creek Lodge, January 9, 1828, is yet in existence. This is the only Lodge which maintained its existence during the dark days of the anti-Masonic excitement.

The Sixth Masonic Period, A.D. 1840–44, Reconstruction. — Michigan attained to Statehood in 1837. The population increased from 1829, when Masonic labor ceased, with only about 30,000 to nearly 250,000 in 1840. The increase of population being mainly from States where Freemasonry had resumed its labors after the recent anti-Masonic crusade, the institution began to revive in 1840, and on November 15th of that year a convention was held at Mt. Clemens. Nothing definite was accomplished and it adjourned to May 5, 1841. The history of the proceedings of the brethren during the four years between 1840 and 1844 is very interesting but entirely too lengthy for our limits, and we refer our readers to the local history of the Grand Lodges of Michigan.[1]

On September 17, 1844, the Grand Lodge of Michigan was constitutionally organized and elected the Grand Officers — which Grand Lodge continues to the present time and has grown and prospered and is among the leading Grand Lodges of the United States.

Minnesota

At the third preliminary meeting on July 16, 1849, of several Craftsmen in St. Paul, a petition to the Grand Master of Ohio for the necessary authority to open a Lodge was signed and on August 8, 1849, a Dispensation was forwarded. This was read in the office of the Territorial Secretary where a Lodge was instituted, September 8, 1849. The Grand Lodge of Ohio granted a Charter, October 22, 1852, but the Lodge was not constituted as St. Paul Lodge, No. 223, until February 7, 1853.

Two members raised in St. Paul Lodge were residents of Stillwater and to them and to other Freemasons of the St. Croix

[1] "Historical Sketch of Early Masonry in Michigan," by Foster Pratt, p. 42.

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valley a Dispensation was issued by the Grand Master of Wisconsin, October 12, 1850. St. John's Lodge, No. 39, was chartered, June 9, 1852, and constituted, October 23, 1852.

Brother A. E. Ames was a prime mover in the evolution of Freemasonry at St. Anthony. A memorandum in his own hand says that during November, 1851, he had visited and examined masonically every prospective member of the proposed Lodge. On December 13, 1851, the brethren met in Dr. Ames' office and signed a petition resulting in a Dispensation being granted February 5, 1852, by the Grand Master of Illinois. Nine days later the Lodge was instituted at the house of one of the members whose wife, tradition declares, acted as Tyler on that occasion. On October 5 a charter was granted, and on October 21, 1852, Cataract Lodge, No. 121, was constituted.

A convention of representatives of St. John's Lodge, No. 39, of Wisconsin, Cataract Lodge, No. 121, of Illinois, and St. Paul Lodge, No. 223, of Ohio, met on February 23, 1853, in the hall of the latter Lodge. Brother A. E. Ames was chosen as President and Brother A. T. C. Pierson, Secretary. Judge Aaron Goodrich submitted on the following day the draft of a Constitution from his Committee. This was adopted and then A. E. Ames was elected Grand Master, and with the other elected and appointed officers was installed.

Mississippi

The Grand Lodge of Mississippi was organized at Natchez, July 27, 1818, by a Convention consisting of the Masters, Wardens and Past Masters of Harmony Lodge, No. 33, holding under the Grand Lodge of Kentucky, Andrew Jackson Lodge, No. 15, and Washington Lodge, No. 17, holding under the Grand Lodge of Tennessee.

The Grand Lodge of Kentucky, chartered Harmony Lodge, No. 7, at Natchez, October 16, 1801, which surrendered its Charter August, 30, 1814, received a new Dispensation August 30, 1815, and in the following year was chartered as No. 33.

The Grand Lodge of Tennessee granted Charters to Andrew Jackson Lodge, No. 15, at Natchez, August 13, 1816, and to Washington Lodge, No. 17, at Port Gibson, April 19, 1817.

The first Lodge organized by the Grand Lodge of Mississippi was Warren, No. 4, at Greenville, Jefferson County, the Charter being granted January 21, 1821. The second was Columbus

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Lodge, No. 5, for which a Dispensation was granted on the same day that Warren Lodge, No. 4, was chartered.

Seth Lewis, the first Worshipful Master in Mississippi, was born in Massachusetts, 1764, and died near Alexandria, La., in 1848. In 1800 he was Chief Justice of Mississippi Territory. He is described as "erect even in his old age, with long white hair covering a massive head, high and broad forehead, a playful but keen and penetrating eye, grave in manner, commanding the respect of all who knew him—a stone well formed, true and trusty, fitted for the foundation of the temple."

Missouri

The first settlers of Upper Louisiana, as the State of Missouri was formerly called, were French. They came by the way of Canada, and were companions of Cartier, La Salle, and Father Hennepin, who bravely traversed the vast wilderness that then lay between the boundaries of Canada and the settlements of the French on the Lower Mississippi.

In November, 1763, Pierre Liguiste Laclede arrived at St. Genevieve, and finding no place suitable for the storage of his goods, he proceeded up the Mississippi River. On February 15, 1764, Laclede and his party landed where the city of St. Louis now stands, which he named in honor of Louis XV. of France.

At that early day the merchants of St. Louis and St. Genevieve procured their goods in Philadelphia where they went once every year. Many of these merchants became Freemasons and were made in the French Lodge, No. 73, on the registry of the Grand Lodge of Pennsylvania.

When the Freemasons in the Territory became numerous, they resolved to organize a Lodge, and in 1807–8, on proper application, they received a Warrant of Constitution from the Grand Lodge of Pennsylvania for a Lodge in the town of St. Genevieve, as Louisiana Lodge, No. 109. Otho Strader was the first Master, and Dr. Aaron Elliott and Joseph Hertlick, Wardens. Among its members were many of those who afterward became prominent merchants of St. Louis, as Pierre Chouteau and Bartholomew Berthold, founders of the great Fur Company.[1] This was the first Lodge established in what is now the State of Missouri.

[1] Geo. Frank Gouley, "Early History of Freemasonry in Missouri," Introduction to Reprint, Grand Lodge Records, p. 4, St. Louis, 1877.

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During 1811–12 Gen. H. Dodge presided over this Lodge as Master, but owing to the unsettled condition of the Territory in consequence of the late war with Great Britain, the Lodge ceased to work about 1825.

In 1809–10 the Grand Lodge of Pennsylvania granted a Charter to certain brethren to open a Lodge in St. Louis as St. Louis Lodge, No. 111. There is no other record whatever of this Lodge remaining.

A Dispensation was issued by the Grand Lodge of Indiana in 1820 for a Lodge in Jackson, now in Cape Girardeau County. This Lodge was subsequently chartered by the Grand Lodge of Missouri.

October 18, 1816, the Grand Lodge of Tennessee granted a Charter to Joshua Pilcher, Thomas Brady, Jeremiah Connros and others to open a Lodge in St. Louis as Missouri Lodge, No. 12, which is still in existence as No. 1.

That Grand Lodge also granted Charters to the following Lodges, namely: October 6, 1819, to Joachim Lodge, No. 25, at Herculaneum, and on same date to St. Charles Lodge, No. 28, at St. Charles on the Missouri River.

February 22, 1821, by an invitation sent by Missouri Lodge, No. 12, to the several Lodges in the State, their representatives met in St. Louis, and a Committee, William Bates, Nathaniel Simmons (or Simonds), and Edward Bates, having been appointed to draft a Constitution and Code of By-laws, they adjourned until April 23, to meet at the same place to organize a Grand Lodge.

A Convocation of Freemasons met, pursuant to previous notice given by the Convention of Delegates, at the Lodge-room of Missouri Lodge, No. 12, April 23, 1821, for the purpose of organizing the Grand Lodge of the State of Missouri.

The Convention was opened in the Third Degree in due form, with Brother Edward Bates,[1] as Master. After reading the new Constitution and proceedings of the Convention held February 22, the Convention adjourned until the following afternoon, April 24, when an election of officers for the ensuing year was held and resulted as follows: Thos. F. Riddick, M.W.G.M.; James Kennerly, S. G. W.; William Bates, J. G. W.; Archibald Gamble, G.

[1] Hon. Edward Bates was Attorney-General in President Lincoln's Cabinet, 1861–64.

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Treasurer, and William Renshaw, G. Secretary. The Grand Lodge then adjourned to May 4.

The Semi-Annual Convocation was held on May 4, 1821, when a procession was formed and the brethren proceeded to the Baptist Church, where the solemn ceremony of consecration and installation was performed in comformity with the ancient landmarks and customs of the Fraternity. The Grand Lodge then returned to the Lodge-room and adjourned until next day.[1]

The first Annual Communication was held on October 1, 1821. At this Communication Brother Frederick Bates was elected Grand Master, who not being present was notified by a Committee, but declined to accept the position. Brother Benjamin Emmons, Grand Senior Warden elect, also declined to serve in that office. Grand Lodge adjourned until October 10, 1821, at which time the Grand Lodge resumed labor and elected Brother N. B. Tucker M.W.G.M., and Edward Bates G.S.W.

The Grand Lodge then adjourned until 7 P.M., when at the request of Brother Thos. F. Riddick, Brother Douglass took the chair and in ample form installed Brother Nathaniel B. Tucker as the Most Worshipful Grand Master of the Grand Lodge of Missouri. Thereupon the Past Master's Lodge was closed and the other Grand Officers were duly installed into their respective offices.

Montana

The death of Brother William H. Bell of St. Louis occasioned the first formal meeting of Montana Freemasons. Stricken with mountain fever at Bannock he died November 12, 1862, his dying request being for a Masonic funeral. At the funeral 76 brethren were present and the ceremony was conducted by Brother N. P. Langford, afterwards Grand Master in 1870. The meeting was at the cabin in Yankee Flat of Brother C. J. Miller, later of Helena Lodge, No. 3.

Dispensation for a Lodge at Bannock City, then in Idaho Territory, now Montana, was issued April 27, 1863, by Grand Master George Armstrong of Nebraska. Brother Langford, named as Worshipful Master, states that the Lodge never met under

[1] Geo. Frank Gouley, "Official Record of the Grand Lodge, A. F. & A. M., of Missouri," Reprint, 1877, St. Louis, pp. 21–22.

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this Dispensation as the brethren had dispersed to other mining camps when the document arrived.

Grand Master D. H. Wheeler of Nebraska issued on November 17, 1863, a Dispensation to Idaho Lodge at Nevada City then in Idaho Territory, now Montana. The first meeting was on January 9, 1864, the first Freemason being raised within the confines of the present State on April 23, 1864. This Lodge, though voted a Charter as Idaho Lodge, No. 10, ceased to work June 23, 1864.

Sometime in 1864 the Grand Master of Kansas issued a Dispensation and on December 20, 1864, a Charter was voted to Virginia Lodge, No. 43, at Virginia City, Montana Territory. A Dispensation was issued April 29, 1865, for Montana Lodge, at Virginia City, by Deputy Grand Master O. B. Brown of Colorado, and a Charter was granted to it as No. 9, on November 7, 1865. The Grand Master of Colorado issued a Dispensation for Helena Lodge, soon after that for Montana Lodge, and the first meeting was held under the Dispensation on July 10, 1865, the Lodge being chartered as No. 10, November 7, 1865.

January 24 to 29, 1866, delegates from the three Lodges, Virginia City, No. 43, Montana, No. 9, and Helena City, No. 10, met in Virginia City and organized the Grand Lodge when Charters were granted to Virginia City Lodge, No. 1, Montana Lodge, No. 2, and Helena Lodge, No. 3.

The first corner-stone ceremony was of the old Masonic Temple; later on, this was the site of the Union Bank Building in Helena, the stone being laid by Grand Master James R. Weston, June 24, 1872, and Colonel Wilbur F. Sanders made the principal address.

Cornelius Hedges was first Worshipful Master of Helena Lodge, having a dimit from Independence Lodge, No. 87, of Iowa; was first Senior Warden and fifth Grand Master, being Grand Secretary from June, 1872, until his death in 1907, then succeeded in that station by Cornelius Hedges, Jr.

Nebraska

Congress passed in March, 1854, the Kansas-Nebraska Act organizing into the Territories of Kansas and Nebraska the region between the Missouri River and the Rocky Mountains. At once

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a few people began to settle in and near Bellevue with the hope that there would be the seat of government for Nebraska. Opposite to Bellevue, across the Missouri River was St. Mary's, a hamlet in Iowa. Early in 1854 the organization of a Lodge of Freemasonry was considered in St. Mary's and the first effort to do so took place in a log store there in November of that year.

A letter dated Chicago, February 11, 1855, from the Deputy Grand Master of Illinois to his Grand Master reports that he had issued the Dispensation for a Lodge to be called Nebraska Lodge, at Bellevue, Douglas County,[1] Nebraska Territory, the petitioners being vouched for by Brother A. R. Gillmore, a member of Garden City Lodge, Chicago, and himself one of the petitioners, and recommended by Lafayette Lodge, No. 18, of Chicago.

Nebraska Lodge, No. 184, was chartered by the Grand Lodge of Illinois, October 3, 1855. January 24, 1888, the Lodge was moved to Omaha.

A petition dated April 6, 1855, for a new Lodge to be in the city of Nebraska, Otoe County, was approved by Savannah Lodge, No. 71, of Savannah, Mo., April 12, 1855, and a Dispensation was issued by District Deputy Grand Master N. B. Giddings of the Grand Lodge of Missouri on May 10, 1855, to Giddings Lodge. May 28, 1856, this Grand Lodge chartered Giddings Lodge, No. 156.

Several meetings held at the home of Brother George Armstrong in Omaha, during the winter of 1856 and 1857, resulted in a petition being sent to Brother John F. Sanford, Grand Master of Iowa, who issued a Dispensation, January 9, 1857, and a Charter was granted June 3, 1857, Capital Lodge, No. 101, the name being changed from Capital to Capitol when the Lodge was chartered by the Grand Lodge of Nebraska.

Nebraska Lodge, No. 184, Giddings Lodge, No. 156, and Capital Lodge, No. 101, were represented at a Convention held at Omaha, September 23, 1857, to organize a Grand Lodge. Brother David Lindley presided and Brother George Armstrong was chosen as Secretary. A Committee reported on the necessary action to be taken and then the Committee on Credentials reported

[1] At the time the Charter was issued to this Lodge Bellevue was in Douglas County and it so appears in the Charter. Later, in 1857, Douglas County was divided and the southern part of it was named Sarpy County which includes Bellevue.

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and the Grand Lodge officers were elected; Brother Robert C. Jordan, Grand Master, and Brother George Armstrong, Grand Secretary.

On motion of Brother Horatio N. Cornell, a member of Giddings Lodge, the name of that Lodge was changed to Western Star Lodge. Then the names and numbers of the Lodges were declared to be as follows: Nebraska Lodge, No. 1, Bellevue; Western Star Lodge, No. 2, Nebraska City, and Capitol Lodge, No. 3, Omaha.

Nevada

Carson Lodge, No. 154, now No. 1, at Carson City, was chartered May 15, 1862; Washoe Lodge, No. 157, now extinct, at Washoe City, chartered May 15, 1863; Virginia Lodge, No. 162, at Virginia City, now extinct, chartered May 14, 1863; Silver City Lodge, No. 163, now Amity Lodge, No. 4, at Silver City, chartered May 15, 1863; Silver Star Lodge, No. 165, now No. 5, at Gold Hill, and Escurial Lodge, No. 171, now No. 7, at Virginia City, both chartered October 13, 1864; Esmeralda Lodge, No. 170, now extinct, at Aurora, chartered October 15, 1864, and Lander Lodge, No. 172, now No. 8, at Austin, chartered October 14, 1864. All of these Lodges received their Charters from the Grand Lodge of California.

A Convention was called to meet January 16, 1865, which was accordingly done and six Lodges were represented the first day; the next day another Lodge, Silver City Lodge, No. 163, was represented. Lander Lodge, of the above list, was the only Lodge which did not appear in the Convention.

A Constitution was adopted. The Grand Officers were elected and installed January 17, 1865. The old Charters were endorsed for present use.

Lander Lodge, No. 172, of Austin, in the eastern part of the State, although not represented in the Convention, concurred in its action, and made returns to the Grand Lodge with the other Lodges.

The first Annual Grand Communication was held at Virginia City, October 10–13, 1865.

During the Civil War, Brother Reuel C. Gridley, of Lander Lodge, by auctioning a sack of flour, raised hundreds of thousands

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of dollars for the sanitary fund, which alleviated the sufferings of thousands of the sick and wounded in the army and navy hospitals.

In September, 1875, the Grand Lodge lost by fire its all, temple, records and library. By this fire the Lodges of Virginia City were left without any place of meeting, but the Master of Virginia Lodge, No. 3, was equal to the occasion. In accordance with the ancient custom of holding Communications "on the highest hills or in the lowest valleys," he called a regular meeting for September 9, 1875, on the top of Mt. Davidson, 7,827 feet high, on the eastern slope of which mountain and over the "Great Comstock Lode," stands Virginia City. Ninety-two members of the Lodge were present, as well as Grand Master Robert W. Bollen, and 286 visitors from twenty-five States and Territories of the Union, as well as from England, Scotland, Ontario and New Zealand.

New Hampshire

On February 5, 1735, a petition (the original of which has been preserved) was addressed by six brethren at Portsmouth, N. H., to Henry Price, whom they styled "Grand Master of Free and Accepted Masons held in Boston." The petitioners described themselves as "of the holy and exquisite Lodge of St. John," and for power to form a Lodge "According to order as is and has been granted to faithful brothers in all parts of the World," and they declared that they had their "Constitution both in print and Manuscript as good and ancient as any that England can afford." The favor was asked because they had heard there is a "Superiour Lodge held in Boston."

Be it noted this was in 1735, when no Lodge had been warranted in Portsmouth; and as the brethren stated they possessed "Constitutions" in manuscript — which it is hardly possible could have been anything else than a copy of the "Old Charges" — as well as in print, the evidence is consistent with the supposition that, while at the date named the Lodge must have been some years in existence, its origin may have reached back even to the 17th century.

Bro. Singleton says: "I am anxious not to lay too much stress on the precise meaning attached by me to the mention of manuscript constitution; nevertheless, I think the petition may be

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taken as fair evidence that in 1736 there were brethren in New Hampshire (meeting as Freemasons in a Lodge) who possessed a copy (or print) of the English Constitutions published in 1723, as well as a version of an older set of laws in manuscript, thus pointing to the possible existence of the Lodge at even an earlier period than the Grand Lodge era of 1716–17."

The granting of the authority, which was a written instrument, was, in connection with that granted to Philadelphia, the first written Masonic authority known to have been issued by a Provincial Grand Lodge.[1]

It will be observed that, in like manner, as Grand Master, Henry Price issued authority to Warrant a Lodge to the eighteen Freemasons in Boston who petitioned in behalf of themselves and "other brethren." Therefore the brethren had been meeting as a Lodge before that time and discharging Masonic duties: convening and working as Freemasons without other authority than that of ancient immemorial right, which the Craft had many decades before exercised, of meeting when and where circumstances permitted or required, and choosing their own temporary Master. It is probable that thus many of the old Freemasons in America had been admitted to the Mystic Rites.

Portsmouth was the first settlement by Europeans in New Hampshire (1623). Several Lodges were many years afterwards constituted within that territory by authority of the Grand Lodge of Massachusetts.

In a letter from Joseph Webb, Grand Master of the Grand Lodge of Massachusetts, in reply to one received from William Smith, Grand Secretary of the Grand Lodge of Pennsylvania, dated Boston, September 4, 1780, occurs this paragraph:

"I have granted a dispensation to New Hampshire, till they shall appoint a Grand Master of their own, which I suppose will not be very soon, as there is but one Lodge in that State."

A "Convention" of delegates from two or more Lodges was called at Dartmouth in 1787, but the Grand Lodge of New Hampshire was not organized until July 8, 1789. It was in the last of the three years' service of General John Sullivan as Governor of the State that he was elected the first Grand Master of the independent Grand Lodge. It is true that there were but five Lodges

[1] Charles T. McClenachan.

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in the State, and but one, St. John's of Portsmouth, that antedated the Revolution; of this General Sullivan was the Master. In October, 1790, the Grand Master, from ill health, was compelled to decline reëlection, and Dr. Hall Jackson was elected Grand Master in his stead.

The title assumed by the Grand Body is "The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire."

New Jersey

This colony was the home of the first Provincial Grand Master appointed by the Grand Lodge of England for any Province in America, to wit, that of Daniel Coxe, who received a Deputation in 1729. Anderson mentions the issuing of this Masonic instrument in his *History of Masonry*. It was dated at the same time with one to Lower Saxony, and one to Bengal, India. Daniel Coxe appears never to have exercised any Masonic power in New Jersey. He was a resident of Burlington, and represented Gloucester County, N. J., in the Assembly of 1716, at which he was elected Speaker.

On May 13, 1761, a constitutional number of Master Masons in and about the town of Newark petitioned for and received from the hands of George Harrison, Provincial Grand Master of the Province of New York, a Warrant of Dispensation, Directed to William Tukey as Master, and others as officers, to meet and operate as a Lodge, the first meeting-place being Rising Sun Tavern. After that time the Communications were held at the residences of the respective members. The Lodge was called St. John's Lodge, No. 1, and preserves its original Minutes to the present day.

"This Lodge observed Washington's Birthday as a Masonic Festival as early as 1792; and that venerable Lodge has, from that time to the present, yearly convened on that festive day to commemorate the Masonic Virtues of Washington." [1]

On June 24, 1762, Jeremy Gridley, Grand Master of Masons of the Province of Massachusetts, granted a Deputation to Jonathan Hampton, Esq., to constitute a Lodge by the name of Temple Lodge, No. 1, to be located in Elizabethtown, N. J.

[1] Hayden's "Washington and His Masonic Compeers," p. 190.

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On June 20, 1764, as set forth in an original document in the Archives of the Grand Lodge of Pennsylvania, the Grand Lodge of London (Antients), Thomas Erskine, Grand Master, appointed Wm. Ball, Esq., Grand Master of Masons for the Province of Pennsylvania and the territories thereunto belonging. By virtue of this authority, three Lodges were instituted in New Jersey, in the years 1767, 1779, and 1781.

In 1779 the headquarters of General George Washington were at Morristown, N. J. Numerous Military Lodges were organized in the American army; and on December 27th of that year a festival was held by the "American Union Lodge" at Morristown, at which Bro. George Washington was present. The Minutes of the Proceedings of American Union Lodge are at the present time in the possession of the Grand Lodge of Connecticut.

On February 7, 1780, a convention held at Morristown, in accordance with a previous understanding, December 27, 1779, favored a Grand Lodge of America. This movement Pennsylvania also endorsed in 1780. New Jersey subsequently withdrew its assent.

A convention of Master Masons was held on December 18, 1786, for the preparatory consideration of, and to mark out the course to be adopted for, the formation of a Grand Lodge for the State. This resulted in the adoption of the constitution on April 2, 1787, from which period the Grand Lodge dates.

New Mexico

From the archives of the Grand Lodge of Missouri we have the record of "Missouri Lodge, No. 86. Third Regiment Missouri Volunteers; Dispensation issued June 12, 1847, by John Ralls, Grand Master. Chartered October 14, 1847. Closed with the Mexican War." The Minute-Book of Hardin Lodge, No. 87, at Santa Fe under date of October 26, 1847, refers to the above Military Lodge by name and number as having been visited by the latter Lodge. Governor Bent on a mission of peace to Taos had been massacred. Prompt punishment followed and a company of American frontiersmen under Captain Ceran St. Vrain became active in this work. Among the volunteer regiments stationed at Santa Fe was the "First Illinois" with H. P. Boyakin, Lieutenant-Colonel, and the "Third Missouri" under Colonel John Ralls.

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The latter was then Grand Master of Missouri and Bent, St. Vrain and Boyakin were also Freemasons. Hardin Lodge, No. 87, was instituted by Brother Ralls on October 18, 1847, under a Charter authorizing it to be "a regular traveling Lodge" within the First Regiment of Volunteers from Illinois "to take precedence in Grand Lodge from October 9, 1847." H. P. Boyakin was elected Worshipful Master.

With the end of the Mexican War the troops were mustered out and the Military Lodges ceased their labors, Hardin Lodge closing permanently on August 14, 1848.

With the establishment of the Territory a petition was prepared and the Grand Lodge of Missouri, May 8, 1851, granted a Charter for Montezuma Lodge, No. 109, which was instituted August 22, 1851, of which Brothers Kit Carson and Ceran St. Vrain were members.

A Convention was held at Santa Fe, August 6, 1877, of delegates authorized to join in the establishment of a Grand Lodge. Brother Simon B. Newcomb presided and Brother A. Z. Huggins was Secretary. Three Lodges, Aztec, No. 108, at Las Cruces; Chapman, No. 95, at Las Vegas; and Montezuma, No. 109, at Santa Fe, were represented. Union Lodge, No. 480, at Tiptonville, appointed delegates but they were absent. Brothers Huggins, Stebbins and Rynerson were appointed a Committee to draft a Constitution and Code and design a Seal. The same evening the Committee reported and the following day a Constitution, Code and Seal were adopted and the officers elected, Brother William W. Griffin, Grand Master, and David J. Miller, Grand Secretary. New Charters were authorized for Montezuma Lodge, No. 1; Chapman Lodge, No. 2; Aztec Lodge, No. 3, and Union Lodge, No. 4.

New York

While the oldest Lodges in the State of New York, constituted in Colonial times, obtained their Warrants from the premier Grand Lodge of England, the present Grand Lodge of the State is the lineal descendant of the Provincial Grand Lodge called into existence by a Charter emanating from the Athol Grand Lodge of "Antients," in 1781.

The earliest mention we have of an authorized assembly of Freemasons held in the city of New York, is an announcement

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THOMAS SMITH WEBB

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which appeared in the *New York Gazette*, on January 22, 1739. It reads as follows:

> Brethren of the Ancient and Honourable Society of Free and Accepted Masons are desired to take notice that the Lodge for the future will be held at the Montgomerie Arms Tavern, on the first and third Wednesday of every month. By order of the Grand Master.
>
> Charles Wood, *Secretary*.

The Lodge referred to was no doubt the Provincial Grand Lodge of which Captain Richard Riggs was Grand Master. Although appointed Provincial Grand Master by the Grand Lodge of England, on November 15, 1737, Captain Riggs did not arrive in New York until May 21, 1738. It is reasonable to conclude, therefore, that the organization of the Provincial Grand Lodge took place some time during the latter half of the year 1738.

Captain Riggs was the second Provincial Grand Master. The distinction of having been the first to hold the title, belongs to Colonel Daniel Coxe. The latter had been honored with a Deputation issued by the Grand Lodge of England, on June 5, 1730, creating him Provincial Grand Master for New York, New Jersey, and Pennsylvania. His term of office was limited to two years. Colonel Coxe appears never to have exercised the prerogatives of his office, if indeed he ever set foot on the soil of his jurisdiction, during the term of Grand Mastership. He seems to have regarded the honor conferred upon him as a sort of Grand Representativeship of the territory assigned to him near the Grand Lodge of England. A later record in the Minutes of this Grand Lodge mentions him merely as Provincial Grand Master of New Jersey. As his term of office ended in 1732 and Captain Riggs was not accredited till 1737, the Grand Lodge of England appears to have taken no particular thought of New York during the intervening five years.

THE FIVE MASONIC DEPUTATIONS GRANTED TO PROVINCIAL GRAND MASTERS FOR NEW YORK BY THE GRAND LODGE OF ENGLAND:

1. Colonel Daniel Coxe	June 5, 1730,	Time of service	2 years
2. Captain Richard Riggs	November 15, 1737,	" " "	14 "
3. Francis Goelet	1751,	" " "	2 "
4. George Harrison	June 9, 1753,	" " "	14 to 18 " [1]
5. Sir John Johnson	1767,	" " "	?

[1] Note: Sir John Johnson was installed in 1771. George Harrison continued as acting Grand Master until that time.

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Grand Master Harrison was the only one who made any determined effort to organize and establish Masonic Lodges. It is more than doubtful that there were any individual "subordinate" Lodges in the Province, before he began his work. The assemblies of Free and Accepted Masons referred to in occasional newspaper items were evidently those of the General Provincial Grand Lodge which probably united in itself both the functions of a Lodge and a Grand Lodge.

Under the administration of the master builder Harrison there soon emerged individual Lodges. Whether Temple or St. John's, both of New York City, was constituted first, is not known. Both were in existence in 1758. The weight of proof is in favor of the priority of St. John's Lodge, which has continued to this day and is No. 1 on the roster of the Grand Lodge of the State. The charter of St. John's Lodge dates from 1751.

In 1767, there were in the city of New York at least five regular Lodges. This conclusion is based on a report in the *New York Mercury*, on December 28, 1767, of the celebration of St. John Evangelist Day, in that year; there we read that the Lodges which took part in it were St. John's, Trinity Union, King Solomon's and Hiram.

Meanwhile other Lodges had come into being in the State outside of New York City. The oldest of these, Union, No. 1 (now Mount Vernon, No. 3), was organized at Albany under a copy of a Charter issued by the Grand Lodge of Ireland to brethren of the Second Battalion 1st Royals, located in that city from 1758 to 1759. The Lodge meeting under the doubtful authority of the copy of a Charter was given a legal Warrant as Union Lodge, No. 1, by Grand Master Harrison, in 1765.

St. Patrick's Lodge (now No. 4), at Johnstown, was constituted by Grand Master Harrison, in 1766. Other Lodges established by him were Masters (now No. 5), at Albany, in 1768, and Solomon's, No. 1, at Poughkeepsie, in 1771. The latter became extinct about 1827.

Sir John Johnson warranted St. George's Lodge, No. 1 (now No. 6), at Schenectady, in 1774.

Generally speaking the Lodges established by Warrants emanating from the accredited representatives of the Grand Lodge of England were composed of men loyal to the cause of the Ameri-

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can colonies. The brethren of the peripatetic military Lodges and the Lodges formed under authority of the schismatic "Antients" were Tory in sentiment and loyal to Great Britain. Sir John Johnson, Tory of the Tories, was not the man to keep the regular Lodges united in a Grand Lodge, under a Warrant of the premier Grand Lodge of England.

This was the opportunity which was taken advantage of by the "Antients." The Duke of Atholl, Grand Master, issued a Warrant, on September 5, 1781, authorizing the constitution of a Provincial Grand Lodge of the Province of New York and appointing the Reverend William Walter as Provincial Grand Master. Nine Lodges united in the formation of the Grand Lodge. Six of them were military Lodges; the three others had been warranted by the "Antients." The Lodges warranted by authority of the Grand Lodge of England contemptuously called "Moderns," were excluded from membership.

In November, 1783, the British troops were compelled to evacuate New York City. William Walter who was chaplain of a British battalion, remaining loyal to the King, resigned from the Grand Mastership, preparatory to his departure. On his nomination, William Cock was elected and installed as Grand Master and the Provincial Grand Lodge Warrant placed in his keeping.

Steps were now taken to enable the Lodges constituted under authority of the Grand Lodge of England to become members of the Grand Lodge, culminating in the election, on February 5, 1784, of Hon. Robert R. Livingston, Chancellor of the State of New York, as Grand Master.

As Chancellor Livingston had himself been Master of a Lodge originally identified with the "Moderns," a means had been supplied to set aside continuing scruples, and soon the greater number of the formerly excluded Lodges were united with the Grand Lodge.

In 1787 the Grand Lodge decreed that "No Lodge can exist in this State but under the jurisdiction of the Grand Lodge." That ended further contention.

On September 3, 1788, the seal was ordered changed to bear the legend, *Grand Lodge of the State of New York.*

The independence and supremacy of the Grand Lodge was established.

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North Carolina

The first organization of Freemasons in this colony was a Lodge warranted by the Grand Lodge of England (Moderns) "at Wilmington, in Cape Fear River, in the Province of North Carolina, March, 1754 (Calendar says 1755); but was not Listed until 1756, although the Constitution was paid for June 27, 1754." [1]

The Royal White Hart Lodge, No. 338, English Register, was warranted for Halifax, N. C., August 21, 1767. In 1764, before receiving its English Charter, it had an existence by virtue of a Charter (possibly irregular) from Cornelius Harnett "Grand Master of the Lodge in Wilmington." It was retained on the Register until 1813.

The first of these Lodges is known as St. John's, No. 1, and the second retains its original name of Royal White Hart Lodge, No. 2.[2]

In the transactions of the St. John's Grand Lodge of Massachusetts a record states that on October 2, 1767, that body granted a Deputation to Thomas Cooper, Master of Pitt County Lodge, as Deputy Grand Master of the Province.

In 1772, a Lodge now known as St. John's, No. 3, was established at New Bern.

Judge Martin, in a discourse delivered on June 24, 1789, said that Joseph Montfort was appointed, in the year 1771, as Provincial Grand Master by the Duke of Beaufort, and in 1772 he constituted St. John's Lodge, above mentioned as No. 3; that this was probably the true date of the Provincial Grand Lodge of North Carolina, for on December 16, 1787, we find nine Lodges in the territory; and that a convention was held at Tarborough and organized "The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of North Carolina."

In 1771, a Grand Lodge was organized, which met at New Bern and Edenton. The records are said to have been destroyed by the English during the War of the Revolution.

December 9, 1787, an effort was made to reorganize the Grand Lodge by the representatives of the following Lodges: Unanimity, of Edenton; St. John's, then No. 2, of New Bern; Royal Edwin,

[1] John Lane's "Masonic Records," p. 67.

[2] John Lane's "Masonic Records," p. 108.

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then No. 4, of Windsor; Royal White Hart, then No. 403, of Halifax; Royal William, then No. 8, of Winton; Union at Fayetteville, and Blandford-Bute of Warrenton.

At a meeting of the Grand Lodge, held June 25, 1791, the Lodges were all renumbered and new Charters were issued to them.

The General Assembly of North Carolina incorporated the Grand Lodge in 1797. Some of the Lodges were also incorporated.

In 1856, St. John's College was established at Oxford, Bro. W. R. Singleton, the first writer of this article, having furnished a design for the building. During the war, from 1861 to 1865, the college was vacated by the students. After the war the Grand Lodge converted the building and grounds into an orphans' home, and with varied success it has at last become permanently one of the best orphans' homes in the country. Several additions have been made to the original buildings. This Grand Lodge stands among the first of the Southern States for its prosperity in all essential features.

North Dakota

So soon as it was determined by the Grand Lodge of Dakota at its session, held June 11–13, 1889, that there should be a division of the Grand Lodge of Dakota to correspond with the political division of the Territory into North and South Dakota, a Convention was held, June 12, 1889, at the city of Mitchell, where the Grand Lodge was in session, and the following Lodges of North Dakota were represented, namely:

Shiloh, No. 8; Pembina, No. 10; Casselton, No. 12; Acacia, No. 15; Bismarck, No. 16; Jamestown, No. 19; Valley City, No. 21; Mandan, No. 23; Cereal, No. 29; Hillsboro, No. 32; Crescent, No. 36; Cheyenne Valley, No. 41; Ellendale, No. 49; Sanborn, No. 51; Wahpeton, No. 58; North Star, No. 59; Minto, No. 60; Mackey, No. 63; Goose River, No. 64; Hiram, No. 74; Minnewaukan, No. 75; Tongue River, No. 78; Bathgate, No. 80; Euclid, No. 84; Anchor, No. 88; Golden Valley, No. 90; Occidental, No. 99.

The Convention resolved that it was expedient to organize a Grand Lodge for North Dakota. A Constitution and By-laws were adopted.

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June 13th, the first session of the Grand Lodge was held in the city of Mitchell. The elected and appointed officers were present and representatives of the above twenty Lodges.

The Grand Lodge of North Dakota has continued to keep pace with the other Western Grand Lodges.

Ohio

The introduction of Freemasonry into Ohio is due to the fact that soon after the close of the War of the Revolution, the Master, Jonathan Heart,[1] and some of the members of American Union Lodge settled near Marietta. The Charter of that Lodge, which had been granted by the St. John's Grand Lodge of Massachusetts, February 15, 1776, by John Rowe, Grand Master (in the Connecticut Line of the Army), was held by the Master, and the latter, Brother Heart, claimed that it was a Lodge at large and not under the jurisdiction of any Grand Lodge, and in fact "it was invested with every power necessary to constitute, rule, and govern" Freemasonry in the Territories. American Union Lodge had been recognized "by the Grand Lodge of Massachusetts, Pennsylvania, and New York, as a constituent of the Grand Lodge of Massachusetts."

This Lodge worked for several years until its Charter was burned; a revival of that document was asked for from the Grand Lodge of Pennsylvania, a request which was declined, "except as one of its constituents." Application to the Grand Lodge of Massachusetts was made, which authorized the Lodge to resume work under a copy of the original Charter, "with the express provision that the Charter should be of force only until a Grand Lodge should be formed in the territory in which it was located."

The Grand Lodge of Ohio was organized January 7, 1808. The Lodges represented were American Union, No. 1, at Marietta; Cincinnati, No. 13, at Cincinnati, warranted by the Grand Lodge of New Jersey as Nova Cesaræa, No. 10, now known as N. C. Harmony, No. 2; Scioto, No. 2, at Chillicothe, warranted by the Grand Lodge of Massachusetts in 1805, now known as Scioto, No. 6; Erie, No. 47, at Warren, warranted by the Grand

[1] Brother Heart, of Fort Harmar, opposite to Marietta, was a Past Grand Lecturer of Connecticut and had been one of the Committee of Supervision to see that the Lodges "conformed to the general regulations." See pp. 11–12, "History of Freemasonry in Ohio," vol. i. Major Heart, November 4, 1791, "fell on the field of battle, in St. Clair's defeat."

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Lodge of Connecticut, March 16, 1804, now known as Old Erie, No. 3; and Amity, No. 105, at Zanesville, warranted by the Grand Lodge of Pennsylvania in 1804, now the Lodge of Amity, No. 5.

January 4, 1808, a preliminary Convention of delegates from all the Lodges then in Ohio—six in number—was held in Chillicothe to deliberate upon the propriety of forming a Grand Lodge, and to consider measures for the organization of such a body. The Convention continued its deliberations four consecutive days, which resulted in the unanimous adoption of a resolution proposed by Brother Lewis Cass, viz.: "that it is expedient to form a Grand Lodge of the State of Ohio." [1]

A few rules, framed as resolutions, were adopted for the formation of a Grand Lodge, and these appointed the first Monday in January, 1809, as the time, and Chillicothe as the place for holding the first Grand Communication of said Grand Lodge. The Grand Lodge met at Chillicothe, January 2, 1809, and was duly organized with representatives from four Lodges.

In consequence of the absence of the representatives of American Union Lodge, No. 1, there being but four Lodges represented, it was thought that a Grand Lodge could not be legally organized. The Grand Lodge adjourned from day to day, and, finally, on January 5, it adopted for the time being the Constitution of the Grand Lodge of Kentucky, having decided that under their peculiar circumstances it would be right and proper to organize a Grand Lodge with only four Lodges represented.

Brother Rufus Putnam,[2] who had been chosen Grand Master at the Convention held in 1808, wrote a letter to the Grand Lodge declining the office, on account of his great age. His decision was accepted, and Brother Samuel Huntington was duly elected Grand Master.[3]

Previous to the reception of this letter from Brother Putnam, all the other Grand Officers elected the last year had been

[1] See the "Proceedings" of the Grand Lodge of Ohio.

[2] General Rufus Putnam and Benjamin Tupper, both Freemasons, were two of the surveyors, Brother Putnam being the Superintendent of the party, appointed by Congress in 1785 to survey the lands north-west of the Ohio River obtained by treaty with the Indians.

[3] Brother Huntington settled in Cleveland in 1801. A lawyer, the first State Senator of the county, a member of the first Constitutional Convention and its president, Judge of the Supreme Court in 1803, he was Governor of Ohio in 1808.

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installed. Upon the election of the Grand Master he also was immediately installed as were all the other Grand Officers who had just been elected at the same time with the Grand Master.

The Grand Lodge closed its sessions on January 7, 1809, having completed all things necessary to its proper work in Freemasonry.

Oklahoma

At the eighteenth Annual Communication of the Grand Lodge of Indian Territory,[1] under which Grand Lodge all the then existing Lodges in Oklahoma Territory held their Lodge warrants, a petition was presented to the Grand Lodge from the "members and representatives of the various Lodges of Masons in the Territory of Oklahoma organized and being within the jurisdiction of the Grand Lodge of Indian Territory, respectfully ask your consent and the consent of said Grand Lodge to the formation and organization by the said Oklahoma Lodges of a separate and independent Grand Lodge within and for said Oklahoma Territory to be known as the 'Grand Lodge of Oklahoma' and to have and possess hereafter exclusive Masonic jurisdiction and authority as the Grand Lodge within and for the said Territory of Oklahoma." This document was "Dated at Tahlequah, I. T., August 16, 1892."

This communication was signed by the representatives of the following Lodges: Guthrie Lodge, No. 35; North Canadian Lodge, No. 36; Edmond Lodge, No. 37.

The request was referred to a committee. Upon a favorable report, the petition was granted. Suitable arrangements were then made for holding a Convention of all the Lodges in the new Territory, at which the Grand Master of the Grand Lodge was to preside and install the newly elected Grand Officers and formally proclaim by authority of that Grand Lodge "that the Grand Lodge of Oklahoma is legally organized," etc.

On motion of Rev. Brother R. W. Hill the Grand Lodge unanimously voted a set of Grand Lodge jewels to the new Grand Lodge.

The Convention was held November 10, 1892, when the foregoing plans were duly carried into effect and the Grand Lodge was organized and the Grand Officers elected and installed.

[1] For details of the organization of the pioneer Lodges under that Grand Lodge refer to Indian Territory in this chapter.

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From the *Proceedings* of the First Annual Communication held at El Reno, Oklahoma Territory, February 14, 1893, we find there were represented the following Lodges, viz.:

Anadarko, No. 1, at Anadarko; Guthrie, No. 2, at Guthrie; Oklahoma, No. 3, at Oklahoma City; Edmond, No. 4, at Edmond; Norman, No. 5, at Norman; Frontier, No. 6, at Stillwater; El Reno, No. 7, at El Reno; Kingfisher, No. 8, at Kingfisher; Coronado, No. 9, at Hennessy; Chandler, No. 10, at Chandler; Crescent, No. 11, at Crescent City; Mulhall, U. D., at Mulhall.

Anadarko Lodge was given a Dispensation, May 15, 1884, and chartered, November 5, 1884; Guthrie Lodge, Dispensation, August 29, 1889, Charter, November 6, 1889; Oklahoma City Lodge, Dispensation, September 17, 1889, Charter, November 6, 1889; Edmond Lodge, Dispensation, April 5, 1890, Charter, November 4, 1890; Norman Lodge, Dispensation, July 28, 1890, Charter, November 4, 1890; Frontier Lodge, Dispensation, July 4, 1891, Charter, August 18, 1891; El Reno Lodge, Dispensation, October 29, 1891, Charter, August 16, 1892; Kingfisher Lodge, Dispensation, February 3, 1892, Charter, August 16, 1892; Coronado Lodge, Dispensation, April 22, 1892, Charter, August 16, 1892; Chandler Lodge, Dispensation, August 1, 1892, Charter, August 16, 1892; Crescent Lodge, Dispensation, February 13, 1893, Charter, February 13, 1893; and the one at Mulhall receiving a Dispensation, February 13, 1893, was chartered, February 12, 1894, St. John Lodge, No. 12.

At the union of the two Grand Lodges, Indian and Oklahoma Territories, in the Grand Lodge of the State of Oklahoma, these Lodges received the numbers, respectively, of 21, 35, 36, 37, 38, 48, 50, 52, 56, 58, 64, and 65.[1]

Oregon

After the organization of Multnomah Lodge at Oregon City, acting under authority of the Grand Lodge of Missouri, a little more than two years elapsed before any additional Lodges were established in Oregon. Following the planting of this Lodge, the Grand Lodge of California, on November 27, 1850, granted a Char-

[1] Refer to the account of Indian Territory for some particulars of the uniting of the two Grand Lodges, a unique occurrence in American Masonic history.

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ter to Willamette Lodge, No. 11, at Portland. This Lodge was opened and constituted January 4, 1851. The Grand Lodge of California granted a Charter to Lafayette Lodge, of Oregon. This Lodge was constituted and began work July 30, 1851. The establishment of this Lodge gave to the Territory of Oregon the requisite number of Lodges, under the common law of Freemasonry, to organize an independent Grand Lodge for the jurisdiction. The opportunity was at once improved.

"The important question," says a distinguished brother, since deceased, "of having a Grand Lodge was agitated. Consequently, on the 16th of August, A.L. 5851, A.D. 1851, a Convention of A. F. & A. Masons of the Territory of Oregon was held at Oregon City to form a Grand Lodge. Brother Berryman Jennings was elected Chairman and Bro. Benjamin Stark Secretary." The Convention, after due consideration, resolved upon the wisdom and expediency of the "formation of a Grand Lodge." An address, giving official notice of the purpose in view, was prepared and sent out to the several Lodges, requesting them to meet again in Convention on the second Saturday in the following September to perfect the Grand Lodge organization.

Delegates from the several Lodges assembled at Oregon City on September 13, 1851, and proceeded to the work in hand by the election of Brother John Elliott Chairman, and Brother W. S. Caldwell Secretary. The three Lodges, namely: Multnomah, Willamette, and Lafayette, were duly represented. Among the delegates present were the following brethren who were admitted to seats in the Convention, namely: J. C. Ainsworth, R. R. Thompson, Forbes Barclay, John Elliott, Lewis May, Benj. Stark, Wm. M. Berry, D. D. Garrett, G. B. Coudy, B. Jennings, Robert Thompson, Amory Holbrook, and W. S. Caldwell. On Monday, two days later, a Constitution, through a Committee, was reported and adopted, and the Grand Lodge of Oregon duly organized. Brother Berryman Jennings was elected and installed Grand Master, and Brother Benj. Stark Grand Secretary.

The first Lodge established under the authority of the Grand Lodge of Oregon was organized at Salem, under the name of Salem Lodge, No. 4. The Dispensation of this Lodge was issued by the Deputy Grand Master, R. W. Brother John Elliott, on October 4, 1851.

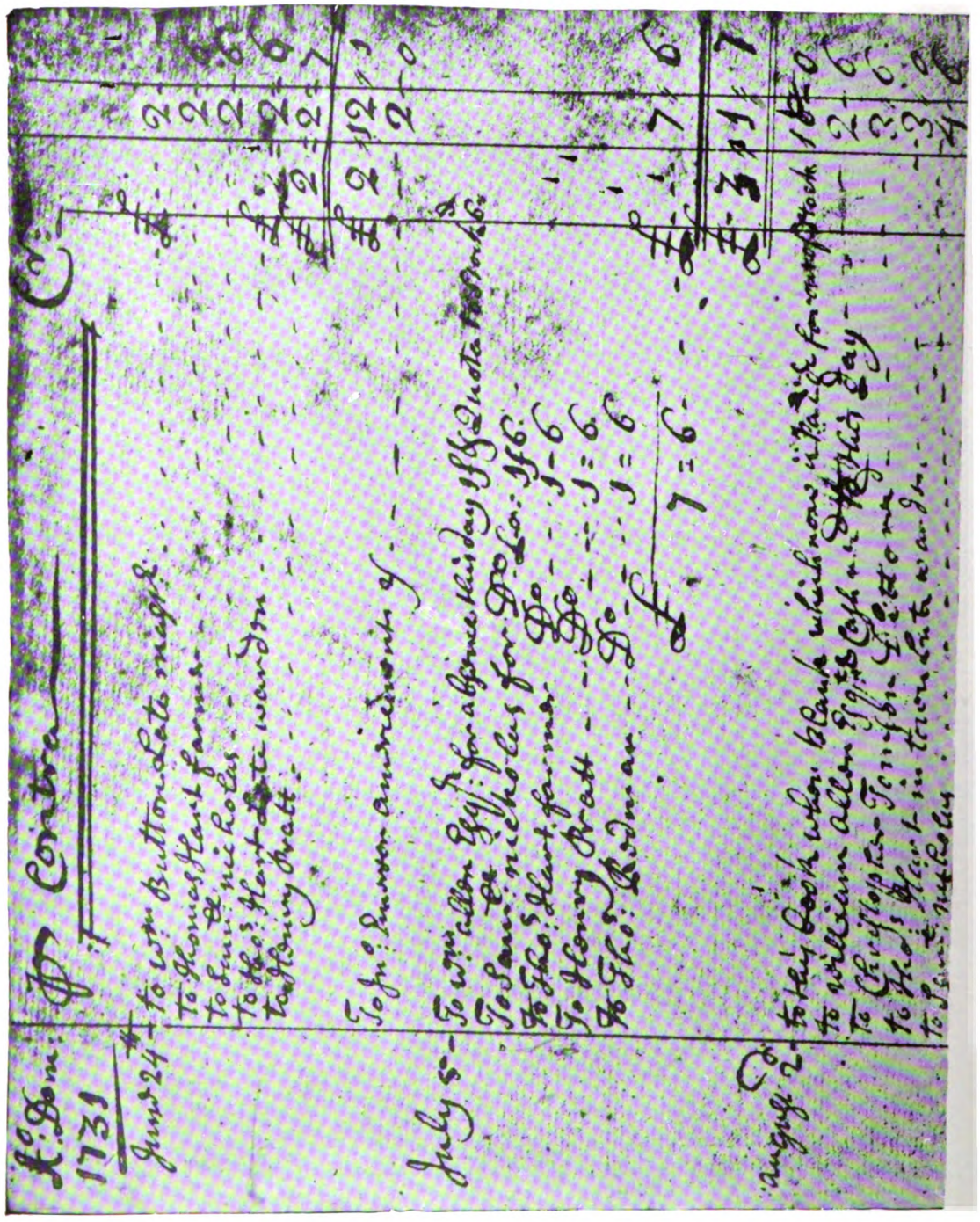
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Facsimile Page from Ledger of St. John's Lodge,



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Free and Accepted Masons, Philadelphia, 1731

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Pennsylvania

We may, with some degree of assurance, say that Freemasonry in an organized form existed in Pennsylvania some time prior to 1730, because the copy of "Liber B" or "Book B," covering the accounts of the members from June 24, 1731, to June 24, 1739, indicates conclusively that there must have been a prior "Liber A." [1]

Bro. John Dove, in his reprint of the proceedings of the Grand Lodge of Virginia, in his "Introduction" claims the first Lodge "derived directly from the Mother Grand Lodge of England, was No. 172, the Royal Exchange in the Borough of Norfolk, Virginia, Dec. 1733." But Bro. Robert F. Gould concluded that the date should be 1753, not 1733. Bro. Dove continues:

"During the above period, dating from 1733 and extending to 1792, the Masons of Massachusetts worked under the authority of Provincial Grand Masters appointed by, and deriving their authority from, the Grand Lodges of England and Scotland in 1733, at which period Henry Price was first appointed, by the Grand Lodge of England, Grand Master of the St. John's Grand Lodge of Massachusetts, in 1734, and upon petition, his authority was extended to all North America, and under his power, thus extended, Benj. Franklin applied for and obtained a Charter for a Lodge at Philadelphia, Pennsylvania."

From all that we can gather in the various sketches of this formation period in the history of Freemasonry in the Colonies, it appears to us that the weight of testimony is in favor of the working of Freemasonry in Philadelphia, Boston, and perhaps other places by the "immemorial" power to assemble in Lodges, then in Massachusetts by what we may perhaps fairly term a secondary constituted authority, and in Norfolk, Va., by direct Charter, coming from the Grand Lodge itself.

At the period of the working of St. John's Lodge in Philadelphia, the Brethren exercised their prescriptive privilege to open a Lodge without a Charter, because doubtless there was no Grand Lodge to issue one so far as they knew.[2] The Lodge

[1] Of course we can not tell positively whether "Liber A" was another ledger or a Minute-Book. Bro. Singleton preferred to assume that the earlier book was one of accounts. "Liber B" is the oldest American Lodge account book thus far discovered and is the property of the Pennsylvania Historical Society.

[2] See "Old Masonic Lodges of Pennsylvania," Julius F. Sachse, Philadelphia, 1912, vol. i, p. 15.

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may have existed some considerable time prior to 1731, which latter date, it must be remembered, was only eight years after the publication of the Anderson *Book of Constitutions*, and eight years was a short period in which to fill up a "Liber A," assuming that "Liber A" was an account book.

Thus, in Pennsylvania, Freemasonry is presented as having been organized in an original prescriptive Lodge, with proper officers, working for some indefinite time prior to June, 1731, as shown by their Ledger.

"That these 'several' Pennsylvania Lodges were regular and legitimate ones, according to the Old Constitutions, appears from the fact that in the year 1731, the brethren came together, just as they had done in England fourteen years before (1717), and formed a Grand Lodge, a proceeding which must undoubtedly in due course of time have become known to the Masonic authorities in England, while Provincial Grand Master Coxe was still sojourning there.

"It is believed that it is from the fact of the Grand Lodge of Pennsylvania being an independent body—the third oldest Grand Lodge of Free and Accepted Masons to be established — that we find but a single reference (and that in an Irish list [1]), to any Pennsylvania Lodge in the ancient published or engraved lists of Lodges, owing fealty to the Grand Lodge of England.

"The Grand Lodge of Pennsylvania was a sister and not a daughter to the Grand Lodge of England." [2]

The present records of the Grand Lodge commence July 29, 1779, and have continued up to the present time. It is thought that during the Revolutionary War, as Philadelphia was a great center of the troubles during that war, all the records and papers of the Grand Lodge were either lost or destroyed, and tradition only gives any idea of the transactions up to the above date. The oldest Minute-Book now known is of Lodge No. 3, which goes back to November 19, 1767, and comes up to the present time; and it refers to an older book.[3]

[1] Bro. Sachse here refers to "A Pocket-Companion for Free Masons," Dublin, 1735, p. 78.

[2] "Old Masonic Lodges of Pennsylvania," Julius F. Sachse, Philadelphia, 1912, vol. i, p. 15.

[3] See "Freemasonry in Pennsylvania, 1727–1907," by Norris S. Barratt and Julius F. Sachse, 1908, vol. i.

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December 28, 1778, the Grand Lodge, with the Brethren, about three hundred, celebrated St. John's Day, and Brother William Smith, D.D., preached a sermon. General Washington was present on that occasion. Bro. Rev. Wm. Smith, having abridged and digested the *Ahiman Rezon*, or book of laws, it was adopted by the Grand Lodge, November 22, 1781. At the Quarterly Communication of the Grand Lodge, September 25, 1786, steps were taken to sever the official relations between the Grand Lodge and the Grand Lodge of England, by the following action:

Resolved, That this Grand Lodge is, and ought to be, a Grand Lodge independent of Great Britain or any other authority whatever, and that they are not under any ties to any Grand Lodge except those of brotherly love and affection, which they will always be happy to cultivate and preserve with all Lodges throughout the globe.

The Grand Lodge having, up to this time, been under a Warrant from the Grand Lodge of England, was closed forever. A Convention was held the same day, Monday, September 25, 1786. Thirteen different Lodges under Warrants of the preceding Grand Lodge of Pennsylvania, having full power from their constituent members, therefore:

Resolved, That the Lodges under the jurisdiction of the Grand Lodge of Pennsylvania, lately held under the authority of the Grand Lodge of England, Will, and do now, form themselves into a Grand Lodge, to be called the Grand Lodge of Pennsylvania and Masonic jurisdiction thereunto belonging, to be held in Philadelphia; and that the late Grand Officers continue to be the Grand Officers of Pennsylvania, invested with all the powers, jurisdictions, preëminence, and authority thereunto belonging, till the usual time of the next election; and that the Grand Lodge and particular Lodges govern themselves by the Rules and Regulations heretofore established, till other rules and regulations shall be adopted.

June 24, 1834, the Grand Lodge celebrated "the Centennial anniversary of the establishment of the first Lodge in Pennsylvania, of which Lodge Brother Benjamin Franklin was the first Master."

"The celebration was held under a misapprehension, the brethren in the absence of such original documents as 'Liber B,' of St. John's Lodge of Philadelphia, and other contemporary data assumed that the literature issued and claims made by the Grand Lodge of Massachusetts were correct; our records dating back to

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1730, at that time being unknown both to our brethren and those of Massachusetts, as all of our old Colonial and Revolutionary records, saved from the fire in 1819, had been gathered together and packed away in six strong boxes, securely locked and sealed by Bro. Bernard Dahlgren who was Grand Secretary in 1824. These boxes remained for years unknown and forgotten in a seldom-used vault, until after the death of R.W. Grand Secretary, Bro. Michael Nisbet, in 1896, when it occurred to Bro. John A. Perry, Deputy Grand Secretary, to open them and investigate their contents." [1]

On June 24, 1734, Franklin was elected Grand Master, and it was in November of that year his letter to Price was written, asking for a copy of his Deputation as Provincial Grand Master, etc.

These important communications deserve a place in these pages and are here given:

"RIGHT WORSHIPFUL GRAND MASTER AND MOST WORTHY AND DEAR BRETHREN,—We acknowledge your favor of the 23rd of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the said Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the

[1] From letter to the Editor by Bro. Julius F. Sachse, Librarian of the Grand Lodge of Pennsylvania. Bro. Sachse also pointed out that "William Allen was the first Master in 1730. Vide Liber B."

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welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the G.W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master and Most Worthy Brethren, Your Affectionate Brethren and obliged humble Servts.

"Signed at the request of the Lodge,

"Philadelphia, Nov. 28, 1734." "B. Franklin G. M."

"Dear Brother Price,—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatsoever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

"I am, Your affectionate Brother & hum. Servt.

"B. Franklin G. M. Pennsylvania.

"Philadelphia, Nov. 28, 1734.

"P. S. — If more of the Constitutions are wanted among you, please hint it to me."

Franklin was as shrewd a merchant as he was a philosopher and therefore Bro. Julius F. Sachse was of the opinion that one of Franklin's motives in writing was expressed in his postscript. A fair assumption would be that Franklin and his brethren desired all the official standing obtainable and were anxious to learn how far this might be conferred by Price.

December 4, 1843, the change was permanently made whereby all the business of the Lodge, also the opening and closing of the Lodge, must be in the Master's Degree.

It was at this time also that, under the Lodge Warrant, those possessing the higher Degrees could confer them. Several of the Lodges, as many as four, worked the Royal Arch Degree.

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In 1849, Franklin Lodge, No. 134, was authorized to loan its Warrant to confer the Order of the Temple on Encampment No. 2, in Philadelphia. Also Union Lodge, No. 121, was authorized to loan its Warrant to organize Union Encampment, No. 6. This resolution of the Grand Lodge was rescinded on February 15, 1857.

Rhode Island

In Rhode Island, as in other localities, we find traces of a prehistoric age of Freemasonry. The earliest date when, according to tradition, the Masonic system was known and practiced within the limits of Rhode Island and Providence plantations goes far back of authentic records. There are hints and intimations, with plenty of unverified legends, pointing to a 17th century expression of Freemasonry in Newport, R. I. But the documents and records which ardent explorers have searched for, to support the theory that Freemasonry was planted in Rhode Island before the institution was known either in Philadelphia or Boston, have not been found. As the case now stands, there is only a faint supposition that such may have been the fact.[1]

The organic life of Freemasonry in Rhode Island, as we trace its existence by historic records, goes back to the warranting of St. John's Lodge, Newport, December 27, 1749. This Lodge was authorized by St. John's Provincial Grand Lodge of Boston, Mass., Thomas Oxnard, Grand Master. Caleb Phillips was the first Master of the Lodge thus authorized. Some unpleasantness having been caused by the Master's withholding from the Lodge the Dispensation thus granted, a second Warrant was issued dated May 14, 1753.

Under these Warrants the Newport brethren were only authorized to confer the first two degrees of Freemasonry. They did not recognize the limitation, however, and proceeded to confer the Master's Degree as supplementing the degrees of Entered Apprentice and Fellow-craft. On being called to account for thus extending the authority granted them, they made so good an explanation of the causes that had led them to transcend their powers, that the Grand Lodge confirmed them in the exercise of such powers by granting them a Charter to hold a Master's Lodge.

[1] See "History of Freemasonry in Rhode Island," Bro. Henry W. Rugg, D.D., Providence, 1895.

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This Lodge — the first organized in Rhode Island — was given additional powers. We may assume that the ordinary Lodge, having control over the Degrees of Entered Apprentice and Fellow-craft, was united with or merged into the Master's Lodge, so that two separate organizations were not maintained.

As throwing some light upon the misapprehension pertaining to the conferring of Degrees by St. John's Lodge of Newport, during this first period of its history, it is important to keep in mind the fact that the third Degree was not then, as now, closely united with and expected to follow the two preceding Degrees. Candidates for Freemasonry often went no further than the Degree of Fellow-craft; those who did advance to the Master's grade were required to pay an additional fee.

A little more than two years before the granting of the confirmation Charter to the brethren of Newport, a Masonic Lodge had been organized in Providence, also taking the name of St. John's. A Warrant for this Lodge was issued by the same authority that created the body established at Newport.

By the terms of this Charter the Providence brethren were required to observe the constitution, make returns to the Grand Lodge, and annually keep or cause to be kept the feast of St. John the Baptist, and to dine together on that day, or as near that day as shall be most convenient, and that they send to the Grand Lodge in Boston contributions for poor brethren.

The Charter of St. John's Lodge in Providence was one of sixteen similar authorizations which, up to that time, had been granted by the Provincial Grand Lodge of Massachusetts to sixteen Lodges in eleven different provinces or colonies.

The Charter was issued by the direct authority of the eminent and patriotic Jeremy Gridley, then Provincial Grand Master of North America. He was a lawyer of excellent reputation and a devoted member of the Masonic Fraternity.

Freemasonry in Rhode Island at the close of the War of the Revolution was represented by St. John's Lodge in Providence and King David's Lodge in Newport. The first Lodge (St. John's) in Newport was inactive, as it had been for a long time.

The Lodge in Providence, after its revival, had greatly prospered under the efficient leadership of Bro. Jabez Bowen, its Wor-

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shipful Master from 1778 to 1790, and had received among its new members a large accession of influential citizens. One of these William Barton, initiated in 1779, is deservedly remembered and honored for his heroic exploit in making a prisoner of the British General, William Prescott, on the island of Rhode Island, and for other patriotic services. Another, John Carlile, initiated in 1783, served the Craft with exceptional skill in many important offices for a long term of years.

On Monday, June 27, 1791, "being the day affixed on for the celebration of the Feast of St. John the Baptist" (St. John's Day having occurred on the previous Friday), a number of brethren representing the two Lodges met in the State House at Newport and proceeded to organize a Grand Lodge in accordance with the plan that had been approved. The Right Worshipful Moses Seixas presided and installed the officers who had been previously designated for the several stations.

When the organization had been completed, the newly installed officers, with members of Grand Lodge and visiting brethren, marched in procession to Trinity Church, where a discourse, having appropriateness to the occasion, was delivered by the Rector, Rev. Wm. Smith, and a collection was taken amounting to £11 9s. 4d., which sum it was ordered "should be invested in wood and distributed to the poor of this town during the ensuing winter."

By attending as a body on divine service, and making their offering in the house of worship for a benevolent purpose, the brethren who formed the Grand Lodge of this State, and those masonically associated with them at that time, plainly signified their respect for religion and for that practical charity so much emphasized by the teachings of Freemasonry.

South Carolina

A Warrant was granted in 1735 by Lord Weymouth, Grand Master of England, for the establishment of a Lodge in the city of Charleston, which was organized on October 28, 1736, by the name of Solomon's Lodge.

Brother Sidney Hayden states that Grand Master Henry Price of Massachusetts, having received an extension of his authority in 1734, from the Grand Master of England, giving him juris-

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diction over all North America, granted a Warrant on December 27, 1735, for a Lodge at Charleston, S. C.[1]

The St. John's Grand Lodge of Boston, Mass., warranted a Lodge in Charleston, S. C., in 1738; this was followed by a grant from the Grand Lodge of England establishing Prince George's Lodge at Winyaw, in 1743; and Union Lodge, by the Provincial Grand Lodge of South Carolina,[2] at Charleston, May 3, 1755, and, again, a "Master's Lodge" at the same place, on March 22, 1756, and a Lodge at Beaufort on September 15th of the same year.

The Grand Lodge of Scotland then appeared in the Province, and warranted Union Lodge, No. 98, in 1760.

St. Mark's Lodge was warranted by the Grand Lodge of England in 1763.

With regard to powers delegated to Provincial Grand Masters we have first of record, John Hammerton, appointed by the Earl of Loudoun in 1736.

The *South Carolina Gazette*, January 1st, 1754, says "Tuesday last (December 27, 1753) * * * at the house of Mr. John Gordon at 9 o'clock, the Provincial Lodge was formed." Bro. Wm. G. Mazyck points out that this was three months before the Marquis of Carnarvon's Deputation was signed and dated at London on March 30, 1754.

The Provincial Grand Lodge was reorganized by a Deputation of the Marquis of Carnarvon to Chief Justice Leigh in 1754.

Dr. Mackey, in his *Encyclopædia*, says upon this subject that, in 1777, this Grand Lodge, deputized by the Marquis of Carnarvon, assumed independence and became the "Grand Lodge of Free and Accepted Masons," Barnard Elliott being the first Grand Master.

As early as 1783 the Athol or "Antient" Freemasons invaded the jurisdiction of South Carolina, and in 1787 there being then five Lodges of the Antients in the State, they held a Convention, and on March 24th organized the "Grand Lodge of Antient York Masons." Between the Moderns and the Antient Grand Lodges there was always a very hostile feeling until the year 1808, when a union was effected, which was but temporary, for a disruption took

[1] "Washington and his Masonic Compeers," New York, 1866, p. 240.

[2] "History of Freemasonry in South Carolina," Dr. A. G. Mackey, 1861, Charleston, pp. 509–510.

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place in the following year. However, the Union was permanently established in 1817, when the two Grand Lodges were merged into one, under the name of the "Grand Lodge of Ancient Freemasons."

In a report, 1916, upon the age of the Grand Lodge, Bro. Wm. G. Mazyck showed that "Hammerton soon after left the Province and was succeeded by James Graeme, as we learn from the *South Carolina Gazette* of August 20, 1737, where he is mentioned as the present Grand Master of the Province, and the same newspaper recording the celebration of St. John's Day, 1737, tells us that 'all the members of the Ancient and Honorable Society of Free and Accepted Masons in this place met at Mr. Seaman's, Master of Solomon's Lodge, from whence they proceeded, all properly clothed, under the sound of French horns, to wait on James Graeme, Esqr., Provincial Grand Master, at his home in Broad St., where they were received by all the members of the Grand Lodge.' So that there can be no possible question of the fact that a Grand Lodge had been established at some period prior to December 27, 1737, and most probably immediately subsequent to the Deputation of 'John Hammerton to be Grand Master.'"

Tennessee

Warrants to organize Lodges had been issued from the Grand Lodge of North Carolina as early as 1796 and one from Kentucky.

The following Lodges, Tennessee Lodge, No. 2; Greeneville Lodge, No. 3; Newport Lodge, No. 4; Overton Lodge, No. 5; King Solomon Lodge, No. 6; and Hiram Lodge, No. 7, held a Convention at Knoxville, December 2, 1811, and adopted the following resolutions:

"That in the opinion of this Convention the number of Ancient York Masons in this State as well as the state of society, require the formation of a Grand Lodge within the same for the better regulation and extension of the Craft.

"That a Committee be appointed for the purpose of drawing up an address to the Grand Lodge of North Carolina, soliciting their assent to the establishment of a Grand Lodge in the State of Tennessee." [1]

[1] "Previous to year 1803, the record says, 'The Grand Lodge of North Carolina' convened, etc. On the 10th of December, 1803, and at all subsequent Communications, the record says, 'The Grand Lodge of North Carolina and Tennessee' convened, etc., to the Annual Communication, 1812, inclusive." Proceedings, Grand Lodge, F. & A. M., Tennessee, Introduction to Reprint, p. vi.

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The Grand Lodge of North Carolina granted this request. Therefore the Convention again met, December 27, 1813, and the Grand Lodge was constitutionally established and the Grand Officers were elected and installed.

Texas

In the winter of 1834–5, five Master Masons who had made themselves known to each other, consulted among themselves, and after various interviews and much deliberation, resolved to take measures to establish a Lodge of their Order in Texas. This resolution was not formed without a full appreciation of its consequences to the individuals concerned. Every movement in Texas was watched at that time with jealousy and distrust by the Mexican Government, and already had its spies and emissaries denounced some of our best citizens as factionists and disaffected persons; already were the future intended victims of a despotic power being selected. Well was it known that Freemasonry was particularly odious to the Catholic priesthood, whose influence in the country at the time was all-powerful. The dangers, therefore, attendant upon an organization of Freemasons, at this time which was "trying men's souls," were neither few nor unimportant. But zeal for a beloved institution, a belief that it would be beneficial at a period when good men seemed especially to need some fraternal bonds to unite them, predominated; all fears of personal consequences were thrown aside and the resolution to establish a Lodge was adopted.

The five brethren were John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell, and Anson Jones, and they appointed a time and place of meeting to concert measures to carry their resolution into effect. In the meantime another Master Mason came into their plans, — Brother J. P. Caldwell. The place of meeting was back of the town of Brazoria, near the place known as General John Austin's, in a little grove of wild peach or laurel, and which had been selected as a family burying-ground by that distinguished soldier and citizen. The spot was secluded and out of the way of "cowans and eavesdroppers," and they felt they were alone. Here, and under such circumstances, at 10 o'clock in the morning of a day in March, 1835, was held the first formal Masonic meeting in Texas as connected with

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the establishment and continuance of Freemasonry in this country.

All the six brethren were present and it was decided to apply to the Grand Lodge of Louisiana for a Dispensation to form and open a Lodge, to be called Holland Lodge, in honor of the then M. W. Grand Master of that body, J. E. Holland. The funds were raised by a contribution to defray the expenses, to which each contributed as he felt willing and able. A petition was in due time drawn up and signed by them, which was forwarded to New Orleans, having been previously signed by another Master Mason, Brother W. D. C. Hall. The officers named in the petition were — For W. M., Anson Jones; S. W., Asa Brigham, and J. W., J. P. Caldwell, who filled those offices respectively until the close of 1837.

The Dispensation was granted, after some delay, to these brethren and Holland Lodge, No. 36, U. D., was instituted and opened at Brazoria, on the 27th of December, 1835. Brother Phelps was chosen Treasurer, and M. C. Patton, Secretary. The Lodge held its meeting at Brazoria, in the second story of the old court-house, which room was afterwards occupied by St. John's Lodge, No. 5.

About this time the difficulties with Mexico broke out into open hostilities, and Masonic work was very much retarded by the circumstance, and by the members having to be absent in the service of the country. Still, there were a few others from time to time introduced into the Order, either by receiving the Degrees or by affiliation. The Lodge struggled on until February, 1836, its last meeting at Brazoria. In March Brazoria was abandoned. Urrea soon after took possession of the place at the head of a detachment of the Mexican army, and the records, books, jewels, and everything belonging to the Lodge, were utterly destroyed by them, and the members were scattered in every direction.

In the meantime, the Grand Lodge of Louisiana had issued a Charter for Holland Lodge, No. 36, and it was brought over to Texas by Brother John M. Allen. This, together with some letters from the Grand Secretary, was handed over by Brother Allen on the prairie between Groce's and San Jacinto, while the brethren were on the march, and carried in saddle-bags to the encampment of the army on Buffalo Bayou, at Lynchburg. Had they been

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beaten there, Santa Anna would have captured the Charter of Holland Lodge at San Jacinto, as Urrea had the Dispensation for it at Brazoria.

Such an event, however, was impossible. The Charter and papers were taken safely to Brazoria; but, as the members had been lessened in numbers by death, or scattered in the army and elsewhere in the service of the country, no attempt was ever made to revive the work of the Lodge at that place.

The Lodge was reopened in October, 1837, at the city of Houston, having then been in existence about two years. Meanwhile, two other Lodges with Charters from the Grand Lodge of Louisiana were established in Texas, — Milam Lodge, No. 40, at Nacogdoches, and McFarlane Lodge, No. 41, at San Augustine. Delegates from these and from Holland Lodge, No. 36, met in Convention at Houston in the winter of 1837–38, and the Grand Lodge of the Republic was formed. By advice and direction of this body, the three subordinate Lodges transferred their allegiance from Louisiana to their own Grand Lodge, surrendered their Charters to Louisiana, and received others from Texas; and Holland Lodge, No. 36, under the former, became Holland Lodge, No. 1, under the Grand Lodge of the Lone Star Republic. Holland Lodge, No. 36, was the only one established in Texas prior to the Revolution which separated her from Mexico.

At the above Convention called by an invitation sent out from Holland Lodge, the brethren assembled in the Senate Chamber, December 20, 1837, Brother Sam Houston presiding and Brother Anson Jones being appointed Secretary.

Holland Lodge, No. 36, was represented by Brothers Sam Houston, Anson Jones, Jefferson Wright, and Thomas G. Western.

Milam Lodge, No. 40, was represented by Brothers Thomas J. Rusk, I. W. Burton, Charles S. Taylor, Adolphus Sterne, and K. H. Douglas.

McFarlane Lodge, No. 41, sent a verbal communication through Brother Sterne, authorizing the Convention on assembling, to appoint a delegate from that Lodge. Brother G. H. Winchell was accordingly appointed and took his seat.

On motion of Brother Anson Jones, it was

Resolved, That the several Lodges of Ancient, Free and Accepted Masons, in the Republic of Texas now represented in General Convention by Delegates

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properly authorized, consider it a matter of right, and for the general benefit of the Order, that they should form and organize themselves into a Grand Lodge accordingly, by the name of the Grand Lodge of the Republic of Texas, and the Masonic jurisdiction thereunto belonging.

On motion of Brother Adolphus Sterne, it was

Resolved, That all Master Masons present, who are members of regular Lodges, be and they are hereby constituted members of the Grand Lodge of the Republic of Texas.

A further motion was made whereby the above five members, Brothers A. S. Thurston, John S. Black, William G. Cooke, Andrew Neill, and John Shea, received the following additions to their number: Brothers Henry Matthews, Ben Miller, Hy. Millard, E. Tucker, T. J. Hardeman, W. F. Gray, Lytleton Fowler, Christopher Dart, W. R. Underwood, Asa Brigham, D. T. Fitchett, and Thomas J. Gazley.

The brethren then on motion proceeded to elect officers, when the following brethren were chosen: Anson Jones, M. W. Grand Master; Adolphus Sterne, Deputy Grand Master; Jefferson Wright, Senior Grand Warden; Christopher Dart, Junior Grand Warden; G. H. Winchell, Grand Secretary and Thomas G. Western, Grand Treasurer.

On motion of Brother J. Wright, it was

Resolved, That, for the present government of this Grand Lodge, we adopt the Constitution and General Regulations of the Grand Lodge of Louisiana so far as it is applicable to our situation.

A Committee of six was appointed to draft a Constitution and the Convention decided to hold the first Annual Communication of the Grand Lodge at Houston, April 16, 1838.

Utah

A Dispensation was issued, February 4, 1866, by the Grand Master of Nevada for the organization of Mt. Moriah Lodge at Salt Lake City. The Lodge was duly organized, but soon the attitude that it should assume toward Freemasons of the Mormon faith became an issue.

The question was submitted to the Grand Master of Nevada, who accordingly issued an edict forbidding the Lodge to admit as visitor, or to membership by affiliation, Mormons claiming to be Freemasons; and also the reception of petitions for the

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Degrees was forbidden from applicants of that faith. The Lodge demurred to this, claiming that they should be allowed to judge who should be admitted, but gracefully submitted to the edict of the Grand Master.

At the Annual Communication of the Grand Lodge, the Lodge applied for a Charter, but owing to the issue raised, and the Grand Lodge having approved the edict of the Grand Master, it was refused, Instead, the Dispensation was renewed, and the Lodge continued to work for another year. The Lodge surrendered its Dispensation, and again applied for a Charter with the condition that if it could not have a Charter unrestricted by the edict, none was desired. The surrender of the Dispensation was promptly accepted, a Charter was denied, but a certificate of standing in Freemasonry was issued to each member.

The members then petitioned the Grand Lodge of Montana for a Charter, October 8, 1867, with a statement of the circumstances of their relation with the Grand Lodge of Nevada. The Grand Lodge of Montana declared, that the assumption of the petitioners that the Grand Lodge of Nevada did not possess the right to declare who are not proper persons to be admitted into its subordinate Lodges, was "subversive of the principles of Masonry."

The petition for a Charter was denied, and they were referred to the Grand Lodge of Nevada for a redress of their alleged grievances. They then applied to the Grand Master of the Grand Lodge of Kansas for a Dispensation, which was issued November 25, 1867, and on October 21, 1868, a Charter was granted by the Grand Lodge.

A Convention was held at Salt Lake City, January 16, 1872, by the representatives of the three Lodges located in that city, namely: Wasatch Lodge, chartered by the Grand Lodge of Montana, October 7, 1867; Mount Moriah Lodge, chartered by the Grand Lodge of Kansas, October 21, 1868; Argenta Lodge, chartered by the Grand Lodge of Colorado, September 26, 1871.

It was decided by unanimous vote, to organize a Grand Lodge for Utah. The Grand Officers were chosen and installed, and the Grand Lodge was duly constituted. In consequence of the Mormon Church being in their midst, difficulties at once arose in one of the Lodges.

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A member joined the Mormons, and upon trial by regular process, he was expelled and the Grand Lodge affirmed the expulsion. The matter drew the attention of other Grand Lodges, who took formal action upon it, and the course of the Grand Lodge of Utah was nearly if not unanimously sustained.

Vermont

Some of the towns in New Hampshire, near the Connecticut River, put themselves in 1778 under the control of Vermont. The attention of the citizens was directed to this circumstance, and a petition from sixteen towns, including Hanover and some others, east of Connecticut River, was presented to the Legislature of Vermont, at the first session in March, 1778, with the request to receive them into Union and Confederation. At the following session an act was passed to authorize these towns to elect and send members to the Legislature at the next session. At the session of the General Assembly, in October, 1778, delegates from at least eight towns of New Hampshire took their seats in the Assembly.[1]

We have stated this much of the political history of that early period, to account for circumstances in the Masonic history, which would not be otherwise understood. Thus we see that the original petition for a Charter for a Vermont Lodge was dated at "Cornish, Vermont," and why the Lodge met at Charlestown, New Hampshire, in place of Springfield, Vermont, which town was named in the Charter.

Ira Allen's *History*, says that, "On the meeting of the Legislature of Vermont at Windsor, February 12, 1779, to get rid of a connection which had occasioned so much trouble and danger, the Assembly passed an Act dissolving the Union of the sixteen towns in New Hampshire." [2]

For a period of four years ending February, 1782, both sides of the Connecticut River were to some extent common territory.[3]

November 8, 1781, a petition from Cornish, Vermont, was presented to St. Andrew's Grand Lodge of Massachusetts, and a

[1] Ira Allen's History, in George F. Koon's "Freemasonry in Vermont."

[2] Koon's "Freemasonry in Vermont."

[3] See the above.

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Charter was ordered to be issued November 10, 1781, the Lodge to be located at Springfield, Vermont.

This Lodge, instead of meeting at Springfield, Vermont, held meetings in Charlestown, New Hampshire. Thus it came to pass that on May 17, 1787, the Lodge, which became known as Vermont Lodge, was in some doubt as to the propriety of their meeting in Charlestown, New Hampshire. A plan was worked out for a division into two Lodges.

A Charter was applied for, to St. Andrew's Grand Lodge, for a Lodge at Charlestown, to be named "Faithful." The petition was granted, February 2, 1788. The Vermont Lodge was removed to its proper place at Springfield. On May 14, 1795, upon petition to the Grand Lodge, the said Lodge was moved to Windsor, Vermont. The Lodge met there until September 19, 1831, when it suspended its meetings, in consequence of the antimasonic or Morgan excitement. On January 10, 1850, upon petition, the present Charter was granted by the Grand Lodge of Vermont.

The second Lodge established in Vermont was chartered by St. Andrew's Grand Lodge of Massachusetts, January 20, 1785, and was named "North Star," in Manchester, Bennington County, and was constituted, February 3, 1785. The last meeting of this Lodge was held on August 3, 1810, and thereafter failing to be represented or to pay dues it was suspended on October 6, 1812.

Dorchester Lodge was the third Lodge constituted in Vermont previous to the formation of a Grand Lodge in Vermont. This Lodge was chartered by Sir John Johnson, September 3, 1791, Grand Master of the Province of Quebec. This Charter was subsequently surrendered.

Temple Lodge, at Bennington, was chartered by the Grand Lodge of Connecticut, May 18, 1793, but was removed from the list on October 11, 1808, because of failure to be represented at the Grand Lodge Communications.

Union Lodge, at Middlebury, was the last Lodge chartered prior to the organization of the Grand Lodge of Vermont. The Charter was issued by the Grand Lodge of Connecticut, May 15, 1794.

A Convention was held at Manchester, August 5, 1794, and the following Lodges were represented, viz.: North Star, Dor-

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chester, and Temple. After appointing committees for several purposes, preliminary to a permanent establishment of a Grand Lodge, the Convention adjourned, to meet at Rutland, October 14, 1794, at which time the Grand Lodge adopted the constitution. There were present, by representatives, the following Lodges, viz.: North Star, Vermont Lodge, Dorchester, Temple, and Union. The Grand Officers were elected, Brother Noah Smith being Grand Master.

The Grand Lodge continued to hold the Annual Communications until during the antimasonic excitement in 1826. From 1828 to 1836 many of the Lodges failed to be represented and to pay their annual dues to the Grand Lodge. At the Annual Communication, October 11, 1831, a resolution, recommending an unqualified surrender by the Grand Lodge of the Charters of the several secular Lodges was dismissed by a vote of ayes 99 to noes 19.

Without dwelling upon the history of that time, which tried the souls and patience of all good Freemasons, we extract from the proceedings of the Grand Lodge held October 7, 1834, the following truly notable transaction:

On motion of Bro. Joel Winch, a Committee of three was appointed to examine the communications received from secular Lodges and present the views of the Grand Lodge at this time. N. B. Haswell, Joel Winch, and Solomon Mason were appointed, who made the following report:

Whereas, The Grand Lodge of the State of Vermont has witnessed with regrets the assembling in different counties of the State of Masons called together by a notice or authority new and unknown to the usages of the craft and in opposition to the constitution of the order; therefore

Resolved, That the Grand Lodge deem the assemblage of Masons in the manner above alluded to to be unmasonic and unconstitutional.

Resolved, That the resolution adopted by the Grand Lodge at its last session (whereby permission was given to the secular Lodges to surrender their charters and records, giving to said Lodges authority to retain and dispose of their property and funds as they see fit) was a measure calculated to relieve [all] who wished to retire from Masonry.

Resolved, That the Grand Lodge do hereby receive, and they instruct their Secretary to receive hereafter, such charters and records as may be surrendered by virtue of the resolution aforesaid, and they order the same whenever surrendered to be deposited among its archives.

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Resolved, That this Grand Lodge feel it a duty they owe themselves as well as the whole Masonic fraternity to declare, that while its individual members are left to the free and unmolested enjoyment of their sentiments upon the various subjects connected with religion and politics, and the right to judge of men and their actions, they hereby most solemnly declare that Masonic bodies have not the right to connect the institution with the sectarian or party views of either; that any attempt thereat is a gross innovation upon those principles which among good and correct Masons are universally acknowledged, and should be universally practiced upon.

Resolved, That the Grand Lodge do at this time as they have hitherto done, declare to the world that the object of their association, and motives for continuing therein, are founded upon the principles of brotherly love, relief, and truth. They disclaim the right of Masons to inflict corporeal punishment and acknowledge no other right to enforce obedience from its members but reprimand, suspension and expulsion.

Resolved, That the Grand Lodge recommend to those brethren who incline still to adhere to the Institution of Masonry, to continue to cultivate a spirit of good will towards those who may differ from them respecting the origin and continuance of Freemasonry; and while we are ready to forgive those whose fidelity has been shaken by one of those popular commotions incident to our free institutions, we are also ready to judge with candor the motives by which they have been governed.

In presenting the foregoing resolutions, your committee will close their report in the language of one of the late officers of this Grand Lodge whose labors on earth are finished; we ask you to gaze with us upon the ominous gathering, which to no eye can be viewless; we ask you to contemplate its swelling aspect, its various phases, and its multiform ramifications; listen to its busy notes of preparation and anticipate its maturity of strength, and then imagine its consummation to have taken place; then cast your eye around and see how many have quaked and quailed, how many have failed, how many have surrendered at discretion, and how many have renounced their faith and armed to batter us down; then complete the picture, and when you find the smoke and din of the conflict is passed, and the light streaming in upon us once more, not a heart flinching, not a hand palsied, but each and every one still invincible in defence of the mighty truth.

If Freemasonry falls, her monument will not crumble, nor her epitaph fade. It is erected upon the everlasting hills, it is firmly planted in the deepest vallies. The widow's prayer of joy, the orphan's tear of gratitude as they ascend, like the dew before the solar influence, bear with them its eulogy and its praise. So long as there remains a fragment of the temples of antiquity; so long as one stone of the edifices it has consecrated shall rest upon another; so long as brotherly love, relief, and truth obtain among men, so long will its mausoleum endure. The waves of popular prejudice may beat against it, the shouts of popular clamor may be thrown back in echoes from its base, the winds and weathers of time may press upon it, but still it will endure, glory will encircle it, honor

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will be yielded to it, and veneration will be felt for the hallowed recollections it quickens into action; and hereafter when he casts his eyes over the galaxy of social institutions among men, the philanthropist will involuntarily associate with his subject that other and celestial galaxy, and realize as now from the fiat that has effected the one, so then from the economy that controlled the other, that he will soon have to mourn for a lost Pleiad which can never more be visible in the moral constellation.

NATHAN B. HASWELL,
For Committee.[1]

The few faithful brethren in Vermont never surrendered their Freemasonry, but continued to hold their Communications of the Grand Lodge, and adjourned from year to year, until all the excitement had died out, when the politicians discovered that they could no longer impose upon the people.

Many of the brethren wished again to resume the work of Freemasonry in Vermont, and thought it desirable that it should be done under the old organization, as they had made provision for keeping it up to the then present date. Brother Grand Master Nathan B. Haswell, who had held the Grand Lodge together for so many years (blessed be his memory), called a meeting of the Officers of the Grand Lodge, to be held at Masons' Hall, in Burlington, January 14, 1846. At that time and place the Grand Officers met and the Grand Lodge of Vermont resumed its legitimate functions and prestige, and has continued to do so ever since. Notwithstanding the great trials and persecutions inflicted upon Freemasonry as an institution, and upon individuals, the Grand Lodge of Vermont stands to-day upon a higher pinnacle than ever before. The "Green Mountain Boys" will ever maintain the honor and glory of their great antecedents.

Virginia

From the *Freemason's Pocket Companion*, by Auld and Smellie, published in Edinburgh, Scotland, in 1765, appears "An Exact List of Regular English Lodges;" therein we find "No. 172, The Royal Exchange in the Borough of Norfolk, in Virginia; 1st Thursday Dec., 1733"; "No. 204 in York-Town, Virginia; 1st and 3d Wednesday, Aug. 1, 1755."

[1] Bro. W. R. Singleton said:—"When we see the present status of Masonry at the end of the 19th century, how true a prophet was Brother Haswell!" And we of a still later generation can but echo his heartfelt approval of these glowing terms, as truthful as they are eloquent.

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This assertion is corroborated by the *Pocket Companion* published in London, England, in 1759, by John Scott, under the head of "Lodges in Foreign Parts"; "Norfolk, in Virginia, 1st Thursday; York-Town, Virginia, 1st and 3d Wednesday." [1]

The date of 1733 is challenged by several writers as being a misprint, and they say it should have been 1753. We have seen no cogent reason for this correction, but must submit to the weight of authority as we have no corroborative evidence to sustain the earlier date of Bro. John Dove, the Grand Secretary of the Grand Lodge of Virginia, who was very sure that it was correct. In the first volume of his *History of the Grand Lodge of Virginia*, Bro. Dove says: "Thus it will be seen from reliable data, that Masonry was practiced in Virginia under chartered privileges in 1733, derived from the Mother Grand Lodge of England."

Very soon after these two Lodges were chartered, eight other Charters were applied for and obtained from the several Grand Lodges existing in Great Britain for the following localities. Norfolk Lodge, No. 1, in the Borough of Norfolk; Port Royal No. 2, in Caroline County; Blandford, No. 3, Petersburg; Fredericksburg, No. 4, Fredericksburg; St. Tammany, No. 5, Hampton; Williamsburg, No. 6, Williamsburg; Botetourt, No. 7, Gloucester Court-house; Cabin Point, No. 8, Prince George Court-house; York Town, No. 9, York Town.

The work of these Lodges was continued legally and masonically under their independent Charters, until the course of time and the eventful period of the Revolutionary War caused them to organize a convention, which was called to meet at the request of Williamsburg Lodge, No. 6, at Williamsburg, May 6, 1777. The convention resulted in the establishment of the Grand Lodge of Virginia, October 13, 1778, at Williamsburg, by the election of John Blair as the first Most Worshipful Grand Master of Ancient York Masons in America. He was at that time Past Master of Williamsburg Lodge, No. 6. This Grand Lodge continued to be held in Williamsburg until 1784, when it was removed to Richmond.[2]

Charters were continuously granted to new Lodges, until their numerical denomination, being derived from various sources, had

[1] John Dove's "History of the Grand Lodge of Virginia."

[2] The capital of the State having been changed from Williamsburg to Richmond.

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become too complicated for discrimination. At the meeting in October, 1786, a resolution was adopted that a committee be appointed to regulate the rank of the several Lodges then under the jurisdiction of the Grand Lodge of Virginia. We submit the accompanying table for future reference:

No.	Name of Lodge	Constitution under which Chartered	Date of Charter	Location
1	Royal Exchange 172 / Norfolk (old number 142)	England.	5733 / June 1, 5741	Norfolk.
2	Kilwinning Cross	Scotland.	December 1, 5755	Caroline County.
3	Blanford	Scotland.	September 9, 5757	Petersburg.
4	Fredericksburg	Scotland.	September 1, 1752 / July 21, 5758	Fredericksburg.
5	Tammany		February 2, 5759	Hampton.
6	Williamsburg		November 6, 5773	Williamsburg.
7	Botetourt		November 6, 5773	Gloucester Court-house.
8	Cabin Point Royal Arch		April 15, 5775	Prince George Court-house.
9	York Town (old number 204)	Scotland.	August 1, 1755 / February 22, 5780	York Town.
10	Richmond		December 28, 5780	Richmond.
11	Northampton		July 8, 5785	Eastville, N. H. Co.
12	Kempsville		October 1, 5785	Princess Ann Co.
13	Staunton		February 6, 5786	Staunton.
14	Manchester		February 28, 5786	Manchester.
15	Petersburg		May 6, 5786	Petersburg.
16	Portsmouth Wisdom [1] / La Sagasse	G. Orient, France.	June 15, 58, 76	Portsmouth.
17	Charlotte	Virginia.	July 6, 5786	Charlotte.
18	Smithfield Union	Virginia.	October 29, 5787	Smithfield, Isle of Wight Co.
19	Richmond Randolph	Virginia.	October 29, 5787	Richmond.

[1] Removed from Port Republican, Island of San Domingo, when insurrection of blacks occurred.

By reference to the *Pocket Companion* before mentioned, it will be seen that Lodge, No. 204, was chartered for York Town, Va., August 1, 1755. The conclusion is that it became dormant (and was revived in 1780), as was probably the case with Royal Exchange, No. 172, of date December, 1733, which became No. 1 of June, 1741.

Although it is evident from authentic history that the Freemasons of Virginia had the right to open and hold a Provincial Grand Lodge under and by authority of Cornelius Harnett as Provincial Grand Master by right of his Deputation as such, yet it was deemed by them more in accordance with Masonic law to obtain their charters from the Grand Lodge itself.

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YOUTH, MANHOOD AND OLD AGE

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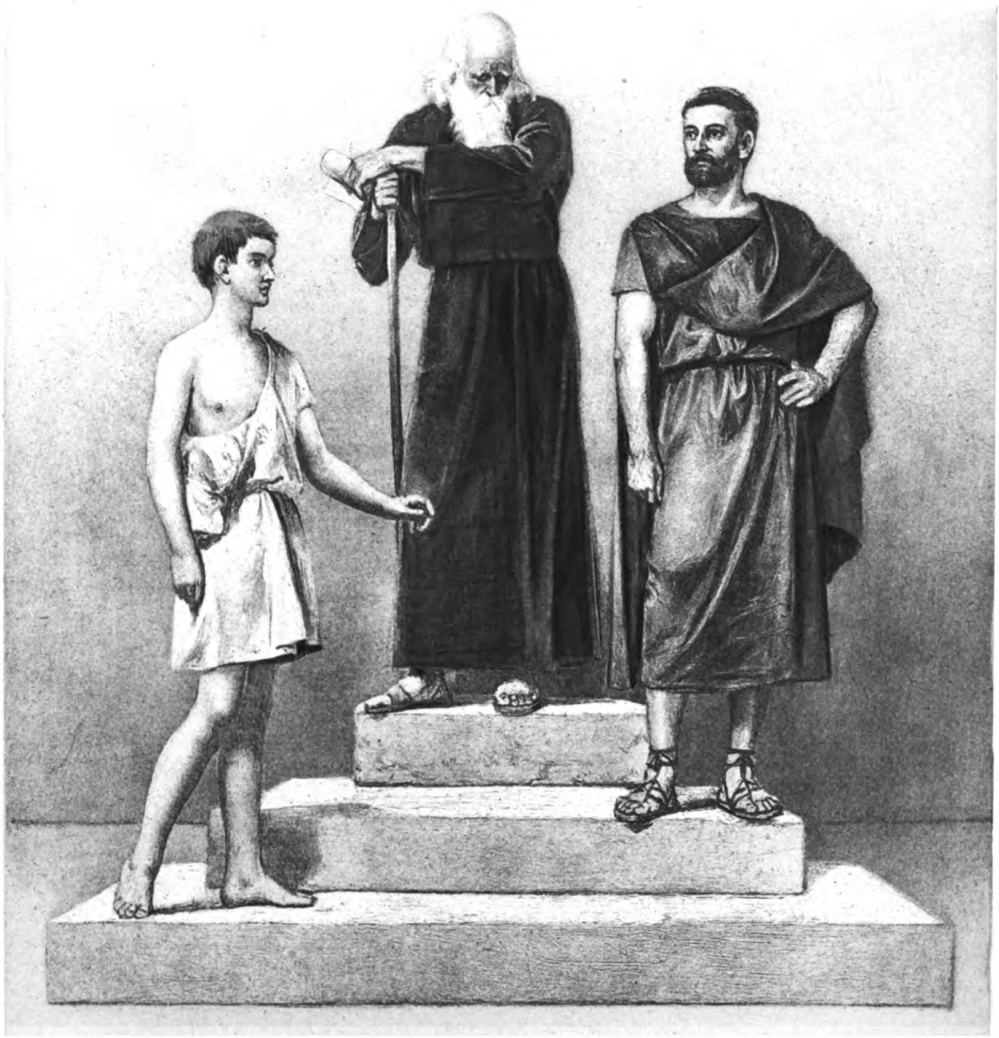
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The Freemasons of Norfolk petitioned for and obtained the Charter for the Royal Exchange, as is claimed by Brother Dove, in 1733. The records of Virginia show that a second Lodge was chartered for the same place as Norfolk Lodge June 1, 1741, and held their meetings the same night every month; we therefore think that Royal Exchange had ceased to exist, and Norfolk Lodge took its place and was represented in Williamsburg at the conventions held May 6, 1777, and October 13, 1778.

In the autumn of 1784, Lafayette came to America and visited Washington at Mount Vernon. Of all the generals of the Revolution he had been the most beloved by Washington; and both to him and to his wife in France had the hospitalities of Mount Vernon been often tendered by Mr. and Mrs. Washington. Madame Lafayette had wrought with her own hands in France a beautiful Masonic apron of white satin groundwork, with the emblems of Freemasonry delicately delineated with needle-work of colored silk. This, with some other Masonic ornaments, was placed in a highly finished rosewood box, also beautified with Masonic emblems, and brought to Washington on this occasion as a present by Lafayette. It was a compliment to Washington and to Freemasonry delicately paid, and remained among the treasures of Mount Vernon till long after its recipient's death, when the apron was presented by his legatees to the Washington Benevolent Society, and by them to the Grand Lodge of Pennsylvania, in whose possession the apron now is, while the box that contained it is in possession of the Lodge at Alexandria.

The apron presented to Washington by Messrs. Watson & Cassoul two years before, and which is still in possession of Lodge No. 22 at Alexandria, has been often mistaken for this; but the two aprons may be easily identified, by the Watson & Cassoul apron being wrought with gold and silver tissue, with the American and French flags combined upon it, while the Lafayette apron is wrought with silk, and has for its design on the frontlet the Mark Master's circle, and mystic letters, with a bee-hive as its mark in the center. The same device is beautifully inlaid on the lid of the box in which it was originally presented to Washington; and as this box is also in possession of Lodge No. 22 at Alexandria, and kept with the Watson & Cassoul apron, it has by many been supposed that this was the apron presented in 1784 by Lafayette.

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This assumption has also, perhaps, been perpetuated by a statement, that when Lafayette visited this Lodge during his trip to America in 1824, he was furnished with the apron now in possession of Lodge No. 22, kept in the box in which he had in 1784 presented one to Washington, to wear on the occasion; and that he there alluded to it as the one which he had in former years given to his distinguished American brother. Even were this statement true, a lapse of forty years might have misled him in the identity of the apron, particularly as it was handed to him for the occasion in the well-remembered box in which he had, in his early Masonic life, presented one to Washington.

The historic descriptions of the aprons leave no doubt as to the identity of each, and both are among the valued memorials of Washington's Masonic history. The Watson & Cassoul sash and apron, and also the Masonic box in which the Lafayette apron was presented to Washington, were presented to Lodge No. 22 at Alexandria, June 3, 1812, by Major Lawrence Lewis, a nephew of Washington, in behalf of his son, Master Lorenzo Lewis.[1]

Washington

By Act of Congress of March 2, 1853, the Territory of Washington was carved out of the Territory of Oregon and was, Masonically speaking, "unoccupied territory" until 1858.

On December 6, 1858, a Convention of Free and Accepted Masons of delegates from the four chartered Lodges then existing within the Territory of Washington assembled at Masonic Hall, Olympia, the capital of the Territory, to consider the advisability of erecting a Grand Lodge for the Territory of Washington.

These Lodges, all chartered by and then on the Roll of Oregon, were: Olympia, No. 5, at Olympia, the first Lodge established and constituted north of the Columbia River and west of the Rocky Mountains, chartered by the Oregon Grand Lodge in 1853; Steilacoom, No. 8, at Steilacoom near Olympia, chartered by the Oregon Grand Lodge in 1854; Grand Mound, No. 21, at Grand Mound near Olympia, chartered by the Oregon Grand Lodge in 1858, and Washington, No. 22, at Vancouver, Washington, on the Columbia River, chartered by the Oregon Grand Lodge in 1858.

[1] Hayden's "Washington and His Masonic Compeers," p. 107.

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The membership of these four Lodges as returned in 1859 numbered 114 Master Masons, 2 Fellow Crafts and 6 Entered Apprentices.

The Convention was organized on December 6, 1858, with W. Brother Charles Byles, of Grand Mound, in the chair, and W. Brother T. M. Reed, of Olympia, Secretary.

A Committee was appointed to examine the credentials of the delegates and to ascertain the authority vested in them to take steps to organize and constitute a Grand Lodge of the Territory of Washington. On December 7, 1858, after the Committee on Credentials had reported, the Convention adopted a resolution offered by Brother Reed that the Convention proceed to the formation and organization of a Grand Lodge. A Committee was appointed to draft and report a Constitution. On December 8, 1858, the Committee on Constitution, having submitted as its report the form of a Constitution, it was adopted; whereupon a Lodge of Master Masons was opened in Due Form for the purpose of organizing and opening, in Ample Form, the Grand Lodge thus created.

The brethren then proceeded to the election of grand officers for the ensuing Masonic year as follows: T. F. McElroy, Grand Master; James A. Graham, Deputy Grand Master; James Byles, Senior Grand Warden; Levi Farnsworth, Junior Grand Warden; J. M. Bachelder, Grand Treasurer, and Thomas M. Reed, Grand Secretary. Brother Reed installed the Grand Master, who in turn installed the other elective officers, excepting the Deputy Grand Master and Junior Grand Warden, who were absent. The Lodge was then called off until the following day.

On December 9, 1858, at 7 o'clock P.M., the Master Masons' Lodge was called to labor; the Minutes of the proceedings of the Convention and of the Lodge were read and approved; the Lodge was closed, and the Convention, having completed the business for which it was called, adjourned without date.

Whereupon, at 8 P.M. thereafter, the Grand Lodge was opened and the Grand Master announced the appointive officers and the following order was directed to be endorsed on each of the Charters of the several Lodges comprising the Grand Lodge and that each be numbered consecutively according to its date, namely:

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This Charter having been submitted to the Grand Lodge of the Territory of Washington, it is therefore ordered that the Lodge be recognized as regularly constituted under this Grand Lodge to hold its original name and to take precedence in number according to the date of its Charter and that this order be signed by the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master, the Grand Wardens, and countersigned by the Grand Secretary.

By resolution the Lodges were numbered as follows: Olympia (No. 5 on the Oregon Roll) No. 1. Steilacoom (No. 8 on the Oregon Roll) No. 2. Grand Mound (No. 21 on the Oregon Roll) No. 3. Washington (No. 22 on the Oregon Roll) No. 4.

After taking necessary action with regard to administrative. matters and having adopted measures for the establishment of uniformity of work and directing procurement of a Seal for the Grand Lodge "at as early a date as practicable" (which was subsequently procured in San Francisco, a thousand miles distant and then a fortnight to three weeks journey by sailing craft) the Minutes were read and approved and the new Grand Lodge closed in Ample Form.

Thus did the pioneers of Washington lay the foundation; and that it was well laid is evidenced by the present superstructure, the work of the children and children's children of those leaders.

West Virginia

In consequence of the Civil War, from 1861 to 1865, the affairs of Masonry, in common with all civil matters in Virginia and West Virginia, which latter had been separated from the parent State, were in utter confusion. Many of the Lodges in West Virginia had ceased to meet, some had lost their Charters and other properties. After due consideration of the condition of things, in response to a circular from Fairmont Lodge, No. 9, which had been sent throughout the State, a Convention was held, December 29, 1863, at Grafton, which was held during a period of great excitement, in consequence of some of the delegates having been prevented from attending, by the movements of the war having again disturbed the condition of the State. After two adjournments the Convention finally met, June 24, 1864, in Fairmont. Eight of the working Lodges out of thirteen in the State were represented. Grand Officers were elected and a day selected for their installation, but as the Convention adjourned *sine die* the Grand Officers decided that no further action could

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be had under a misapprehension of an informality in their proceedings.

A new Convention was called to meet April 12, 1865. The Lodges represented were those at the prior Convention, and were as follows, viz.: Wellsburg, No. 108; Wheeling, No. 128; Ohio, No. 101; Marshall Union, No. 37; Cameron, No. 180; Morgantown, No. 93; Fairmont, No. 9; Fetterman, No. 170. Grand Officers were again elected, and May 10th [1] selected for their installation. The Convention met on that day. One other Lodge, Mt. Olivet, No. 113, in addition to the eight, was represented. The Convention closed and a Grand Lodge was opened. The Grand Officers were installed. The old Charters were ordered to be endorsed under the seal of the Grand Lodge, and to be retained until the new ones could be prepared and issued.

Wisconsin

The history of Freemasonry in the territory now embraced in the State of Wisconsin dates from December 27, 1823. The only known record of the first Lodge in what is now Wisconsin is found in an address delivered at Green Bay, December 17, 1854, by P.G.M. Henry S. Baird. We learn from him that:

The first action had with a view to organize a Lodge of Freemasons at Green Bay is found in the proceedings of a meeting of members of the Fraternity, held on the evening of December 27, 1823. A Committee was appointed to draft a petition to the Grand Lodge of the State of New York, praying for a Dispensation to open and hold a Lodge of Free and Accepted Masons at Green Bay, then in the Territory of Michigan. In due time the prayer of the petitioners was responded to, and a Dispensation granted.

On September 2, 1824, the first regular Lodge of Free and Accepted Masons was opened and organized at Fort Howard, directly opposite to the city, under a Dispensation from the M.W. Grand Master, Matthew Hoffman, of the Grand Lodge of the State of New York. The officers named in the Dispensation were: Robert Irwin, Sr., Worshipful Master; Benjamin Watson, Senior Warden and W. V. Wheaton, Junior Warden. December 3, 1824, a Charter was granted by the M. W. Grand Lodge of New York.

[1] The record, p. 13, says 11th, which is an error.

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Mineral Point Lodge, which after the organization of the Grand Lodge of Wisconsin became No. 1 on the list of new Charters at Mineral Point, was organized July 27, 1841, from the Grand Lodge of Missouri, under a Dispensation dated October 8, 1840. Another Lodge authorized by this Grand Lodge was named "Melody" (for Bro. George H. C. Melody, Past Deputy Grand Master of Missouri) and was No. 65 but is now No. 2. A Dispensation was issued by Brother Joab T. Bernard, Deputy Grand Master, January 10, 1843. A Charter was granted by the Grand Lodge of Missouri, October 13, 1843.

A preliminary meeting, having in contemplation the formation of a Masonic lodge, was held at the house of John Beavans, in the town of Platteville, in the month of January, 1843.

The first meeting of Milwaukee Lodge, No. 22, at Milwaukee, was held July 5, 1843. Brother Normand Hawley, representing the Grand Master of Illinois, presented the Dispensation which he had been deputed to bring to the brethren empowering them to organize.

The exact date of the Charter of this Lodge does not appear from the minutes. In the proceedings of the Grand Lodge of Illinois, October 2, 1843, the Committee on Returns and Work recommended granting a Charter to Milwaukee Lodge, No. 22, "when dues are paid"; and on the first day of November, 1843, the election of officers was held under the Charter, 1843.

The Worshipful Master, Brother Abram D. Smith, Milwaukee Lodge, No. 22, on November 22, 1843, presented a communication from Melody Lodge, No. 65, at Platteville, upon the subject of establishing a Grand Lodge in the Territory of Wisconsin. This was read and favorably received, and the Master and Wardens were appointed a Committee to correspond with the Platteville and Mineral Point Lodges upon the subject.

The exchange of views between the Lodges resulted in prompt action being taken and arrangements were successfully made for a Masonic Convention to be held at Madison, December 18, 1843.

At that time the following Lodges were represented: Mineral Point Lodge, Melody Lodge and Milwaukee Lodge.

Brother Moses Meeker was called to the Chair, and Brother Geo. W. Lakin was appointed Secretary.

On motion of Brother Ben. C. Eastman, it was

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Ordered, That a Committee consisting of two be appointed to receive and examine the credentials of the members of the Convention.

The Committee appointed to receive and examine the credentials of the members of the Convention, being the legal representatives of the regularly constituted Lodges of the Territory of Wisconsin, to take into consideration and determine upon the expediency of forming a Grand Lodge within the said Territory, attended to the duty assigned them, and submitted the following report:

Your Committee find that there are seven members of said Convention representatives of the Lodges aforesaid, to wit: From Milwaukee, Mineral Point, and Melody Lodges.

On motion of Brother Ben. C. Eastman, it was

Ordered, That a Committee of three be appointed to take into consideration the expediency of forming a Grand Lodge in the Territory of Wisconsin.

The Chairman accordingly appointed Brothers Ben. C. Eastman, Dwight F. Lawton, and Geo. H. Walker as the Committee.

Brother Ben. C. Eastman, from this Committee, submitted the following report:

The Committee appointed to take into consideration the expediency of forming a Grand Lodge in the Territory, have attended to their duty, and ask leave to report the following preamble and resolutions:

Whereas, There are now, within the Territory of Wisconsin, three chartered Lodges, all of which are in a prosperous and happy condition; and

Whereas, It is competent for that number of Lodges to emerge from a state of dependency, become legally organized, and be hereafter established and known as a separate, distinct, and independent body, having its own jurisdiction; and

Whereas, In the rapidly increasing population of our Territory, it is believed many more Lodges will immediately spring into existence whereby the great principles of Masonry will be promulgated, if the facilities for obtaining Dispensations and Charters are increased as they will be by the organization of a Grand Lodge in Wisconsin; and

Whereas, The Great Lights of Masonry should not be hidden under a bushel, but should shine in the fullness of their strength, that none may want a guide for their faith and practice, and that their acts be squared by the precepts of the Great Architect of the Universe, and their desire be circumscribed by the principles of morality and their passions restrained in due bounds. Therefore, be it

Resolved, That it is expedient to form a Grand Lodge in the Territory of Wisconsin.

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On motion of Brother John H. Rountree, the report of the Committee was accepted, the preamble and resolutions adopted, and the Committee discharged.

On motion of Brother Dwight F. Lawton, it was

Ordered, That a Committee of three be appointed to draft a Constitution for a Grand Lodge, and that said Committee be instructed to report at as early an hour as possible.

The Chairman thereupon appointed Brothers Lawton, Meeker, and Lakin as the Committee. The Convention then adjourned until 6:00 P.M. the same evening when they met according to appointment.

Brother Lawton, from the Committee appointed to draft a Constitution for a Grand Lodge, reported the draft of a Constitution, which report was accepted and the Committee discharged. On motion the Convention adjourned.

The M. W. Grand Lodge of Free and Accepted Masons met immediately in Annual Communication in the city of Madison, on Monday, December 18, 1843.

The Grand Lodge was opened in the Third Degree, in due and ancient form.

On motion of Brother Meeker, the Constitution already reported in the Convention of representatives was taken up, read, and adopted.

Brother Merrill, for the Committee, made the following report:

The Committee appointed to nominate officers for the Grand Lodge have attended to the duty assigned them, and report that they have nominated the following: Benjamin T. Kavanaugh, Grand Master; Abram D. Smith, Deputy Grand Master; Moses Meeker, Senior Grand Warden; David Merrill, Junior Grand Warden; Thomas P. Burnett, Grand Treasurer; Ben. C. Eastman, Grand Secretary, and Dwight F. Lawton, Grand Lecturer.

The report on nominations was accepted, and the Committee discharged.

On motion of Brother Rountree, it was

Resolved, That the Grand Lodge do now proceed to the election of officers.

All the above named brethren were then elected and installed in their respective stations.

January 17, 1844, a special Communication of the Grand Lodge was held, the constituent Lodges received new numbers and Charters were granted them.

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Wyoming

The first record we have of any meeting of Freemasons was at Independence Rock on July 4, 1862. The following account is as it was told by Brother Asa L. Brown, who was a Past Grand Master of Washington Territory:

"On July 4, 1862, several trains of emigrants laid over at Independence Rock, which is in Wyoming Territory. We had just concluded our arrangements for a celebration on the Rock, when Capt. Kennedy's train, from Oskaloosa, Iowa, came in bringing the body of a man who had been accidentally shot and killed that morning. Of course we all turned out for the burial, deferring our celebration until 4 P.M., at which time we were visited by one of the short, severe storms peculiar to this locality, which, in the language of some of the boys, 'busted the celebration.' But some of us determined on having some sort of recognition, as well as remembrance, of the day and place, and so about the time when the 'Sun sets in the West to close the day,' about twenty who could mutually vouch, and, so to speak, intervouch for each other, wended their way to the summit of the Rock, and soon discovered a recess, or rather depression, in the Rock, the 'form and situation' of which seemed prepared by Nature for our special use.

"An altar of twelve stones was improvised, to which a more thoughtful or patriotic brother added the thirteenth, as emblematical of the original Colonies, and being elected to the East by acclamation, I was duly installed (i.e. led to) the oriental granitic seat. The several stations were filled, and the Tiler, a venerable brother, with flowing hair and beard of snowy whiteness, took his place 'without the Western Gate,' on a little pinnacle which gave him perfect command of view over the entire summit of the Rock, so that he could easily guard us against the approach of all, either ascending or descending. I then informally opened 'Independence Lodge, No. 1,' on the degrees of Entered Apprentice, Fellow-Craft, and Master Mason, when several of the brethren made short, appropriate addresses, and our venerable Tiler gave reminiscences from his Masonic history, or part of it, extending from 1861 to 1862. No further business appearing, the Lodge was duly closed."

The next Masonic record we have of Wyoming is as follows:

On December 15, 1874, the Masters and Wardens of Cheyenne Lodge, No. 16, of Cheyenne, Wyoming; Wyoming Lodge, No. 28, of South Pass City; Laramie Lodge, No. 18, of Laramie City, and Evanston Lodge, No. 24, of Evanston, met for the purpose of organizing a Grand Lodge for the Territory of Wyoming.

The credentials of the above Lodges were examined and found as follows:

Cheyenne Lodge, No. 16, at Cheyenne, Laramie County, chartered by the Grand Lodge of Colorado, October 7, 1868.

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Wyoming Lodge, No. 28, at South Pass City, Albany County, chartered by the Grand Lodge of Nebraska, June 23, 1870.

Laramie Lodge, No. 18, at Laramie City, Albany County, chartered by the Grand Lodge of Colorado, September 28, 1870.

Evanston Lodge, No. 24, at Evanston, Uinta County, chartered September 30, 1874, by the Grand Lodge of Colorado.

A Constitution was adopted and the Grand Officers were elected and installed.

The First Annual Communication of the Grand Lodge of Wyoming was held at Laramie on October 12, 1875.

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CHAPTER NINETY-NINE

HISTORY OF THE INTRODUCTION OF FREEMASONRY INTO EACH STATE AND TERRITORY OF THE UNITED STATES

Royal Arch Freemasonry



N another chapter there is given the history of the introduction of Royal Arch Freemasonry into America; and the reader has also been informed of the organization of the General Grand Chapter[1] in the United States. Therefore it is quite unnecessary for us at this stage to make any preface to the details of the organization of the particular Chapters and the Grand Chapters in the several Grand Jurisdictions. We shall, therefore, proceed at once to that work.

Alabama

Prior to May, 1823, there were four Chapters in Alabama, all chartered by the General Grand Chapter. A Convention of the delegates of these Chapters was held in Mobile in May and June, 1823, and it was decided to form a Grand Chapter for the State. The junior Chapter, Monroe, having taken exceptions to the proceedings referred the matter to the General Grand Chapter at its session, September 16, 1826, when the following resolution was adopted:

Resolved, That the formation of a Grand Chapter for the State of Alabama, in May, 1823, was prohibited[2] by the 11th section of the 2d Article of

[1] "The term 'Chapter' which is applied in the Statute of Henry VI. (born, 1422; died, 1471) to the annual assemblies and congregations of Masons is of interest; it is an ecclesiastical rather than an industrial term, and suggests a meeting of a corporation at which the constitutions and rules were read; monks met in their chapter-house and read the rule." — W. Cunningham in "Proceedings" of the British Academy, Vol. VI. This reference is worth while as showing the early use of the word and its old meaning.

[2] Prohibited because it was prior to the expiration of one year from the establishment of the junior Chapter in such State.

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the General Grand Constitution, and that therefore this General Grand Chapter cannot ratify or approve of the proceedings of the convention held at Mobile on the third Monday of May, 1823, or recognize the body claiming to be considered the Grand Chapter of Alabama.

However, a recommendation was made to the four Chapters that they proceed to form a Grand Chapter. On June 2, 1827, the Grand Chapter was reorganized, and met in December following, and annually until 1830, when it ceased to meet.

December 8, 1837, the delegates from the several Chapters met and recognized the Grand Chapter, and it has continued as a constituent of the General Grand Chapter.

Alaska

The first Chapter of Royal Arch Freemasons was organized by the General Grand Chapter of the United States by virtue of a Dispensation issued on June 15, 1909, by the General Grand High Priest, Nathan Kingsley, to a constitutional number of Companions desiring one to be set at work in Fairbanks. This Chapter received a Charter at the Triennial Convocation held at Savannah on November 12, 1909. The second Chapter was at Nome and is known as Seward Chapter, No. 2. A Dispensation was granted for it on July 13, 1911, by General Grand High Priest Bernard G. Witt, and a Charter was issued to it at the Triennial Convocation at Indianapolis on September 12, 1912. The third Chapter was established at Anchorage by Dispensation of the General Grand High Priest Frederick W. Craig, issued on January 16, 1919.

Arizona

Agreeably to an invitation from Companion Past High Priest George J. Roskruge, of Tucson Chapter, No. 3, a Convention of Royal Arch Masons met in the hall of Tucson Lodge, No. 4, F. & A. M., in Tucson, county of Pima. They were assembled on November 13, 1889, for the purpose of taking steps to organize a Grand Chapter of Royal Arch Masons for the Territory of Arizona.

The Convention was called to order by Companion Past High Priest Martin W. Kales, of Arizona Chapter, No. 1. Companion George J. Roskruge, of Tucson Chapter, No. 3, was chosen Chair-

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man of the Convention and Companion Frank Baxter, of Arizona Chapter, No. 1, was elected Secretary.

A Committee on Credentials was appointed and reported the following Chapters as being represented, namely:

Arizona Chapter, No. 1, at Phœnix, Maricopa County, chartered, August 24, 1880; Prescott Chapter, No. 2, at Prescott, Yarapai County, chartered, August 15, 1883; Tucson Chapter, No. 3, at Tucson, Pima County, chartered, August 15, 1883; Cochise Chapter, No. 4, at Tombstone, Cochise County, chartered, August 15, 1883, and Flagstaff Chapter, No. 5, at Flagstaff, Coconino County, chartered, November 22, 1889. The Charter of the last Chapter was declared forfeited on September 1, 1893.

A Committee was appointed on Constitution and By-laws, and the Convention took a recess; and on resuming labor the Committee reported a Constitution and By-laws, which were adopted. The Convention then elected their officers: Martin W. Kales was chosen as the Grand High Priest, and George J. Roskruge, Grand Secretary.

The Convention then adjourned subject to a call from the Grand Secretary.

November 12, 1890, the Convention met and Companion George J. Roskruge presided. The same Chapters, as before, were represented, and there were also present a number of Past High Priests and Past Grand High Priest Companion Titus of California, all of whom were invited to seats (without votes).

The President stated the object of the Convention and read his Warrant as Deputy of the General Grand High Priest of the General Grand Chapter of the United States, dated November 1, 1890. On motion, the Constitution, as adopted at the former Convention, was amended, to conform to the recommendation of the General Grand High Priest.

The Convention then adjourned, that the Grand Chapter of Royal Arch Masons of Arizona might be opened in Ample Form.

The first annual Convocation was then opened (November 12, 1890) at 8 P.M., George J. Roskruge, Grand High Priest, presiding, and Morris Goldwater, Grand Secretary. The Convention then proceeded to elect the Grand Officers, and Martin W. Kales was elected Grand High Priest, and George James Roskruge was elected Grand Secretary.

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Companion Roskruge acting as Deputy General Grand High Priest of the United States constituted the Grand Chapter of Arizona and installed the officers in accordance with the Dispensation granted by the General Grand High Priest, David F. Day.

On the following day (November 13, 1890) a Convention of Anointed High Priests was organized and officers were elected. At this Convention eight Past High Priests were anointed.

Arkansas

Charters were granted by the General Grand Chapter of the United States to five Chapters in Arkansas, the first being under date of September 17, 1841. At that date Far West Chapter, No. 1, at Fayetteville, Washington County, received a Charter. Unon Chapter, No. 2, at Little Rock, was chartered September 13, 1844. Friendship Chapter, No. 3, at Eldorado, Union County; Whitfield Chapter, No. 4, at Camden, Ouachita County, and Lapille Chapter, No. 5, Union Springs, Union County, while also chartered by General Grand Chapter, there is no record of the dates.

The Grand Chapter was organized by the representatives of four of the above Chapters at a Convention held on April 28, 1851, Far West Chapter, No. 1, joining in 1852. Companion Elbert H. English was the first Grand High Priest. When the General Grand Chapter of the United States held its Convocation at Nashville, Tenn., on November 24, 1874, Companion E. H. English was elected General Grand High Priest. His death occurred on September 1, 1884.

Companion Albert Pike was elected Grand High Priest on November 10, 1853, and also on November 11, 1854.

California

The first Dispensation to organize a Chapter of Royal Arch Masons in California was issued on May 9, 1850, to San Francisco Chapter, No. 1, and a Charter was granted, September 13th. Charters were issued to Sonora, No. 2, and Sacramento, No. 3, September 17, 1853.

These three Chapters sent delegates to a Convention which was held on May 6, 1854, at Sacramento, where measures were taken to organize a Grand Chapter. After three days' session

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the brethren adjourned to meet at San Francisco, July 18, 1854, where the organization and Constitution were fully completed by the installation of the Grand Officers, Companion Charles M. Radcliff, Sonora Chapter, No. 2, being the first Grand High Priest, Companion John D. Creigh, San Francisco Chapter, No. 1, Deputy Grand High Priest, and Companion Townsend A. Thomas, Sacramento Chapter, No. 3, Grand Secretary.

Colorado

Central City Chapter, No. 1, in Central City, was the first Chapter to which a Dispensation, dated March 23, 1863, was issued in Colorado, which was granted by the General Grand King. The Deputy General Grand High Priest granted a Dispensation to Denver Chapter, No. 2, April, 1863. These two Chapters had their Charters granted at the following session of the General Grand Chapter, September, 1865. A Dispensation was issued to organize Pueblo Chapter, No. 3, at Pueblo, May 24, 1871, and a Charter for that Chapter was issued on September 20, 1871. November 25, 1874, Charters were issued to Georgetown, No. 4, and Golden, No. 5.

A Convention was held at Denver City by the authority of Elbert H. English, the General Grand High Priest, May 11, 1875 and the Grand Chapter of Colorado was regularly constituted, Companion William H. Byers, being the first Grand High Priest; Companion Irving W. Stanton, Deputy Grand High Priest, and Companion Francis E. Everett, Grand Secretary.

Connecticut

Six members of Saint John's Lodge, No. 2, located in the Town of Middletown, Conn., having received and been "duly initiated into the most sublime degree of an Excellent, Super-Excellent, and Royal Arch Mason in regular constituted Royal Arch Chapters," and proving each other, they "duly opened and held the first regular Grand Royal Arch Chapter." [1] They elected their officers. Their first meeting was held September 12, 1783.

[1] At that day the word "Grand" was taken from the Ancient and Accepted Rite, where *all* the bodies were termed Grand. — William R. Singleton.

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The "Mother Chapter," or Washington Chapter of Royal Arch Masons of the city of New York, granted the following Charters in Connecticut: Hiram, No. 1, in Newtown, April 29, 1791; Franklin, No. 2, New Haven, May 20, 1795; Franklin, No. 4, Norwich, March 15, 1796, and Solomon, No. 5, Derby, March 15, 1796. Van den Broeck, also No. 5, received its Charter from the Grand Chapter of New York, dated April 6, 1796; it is said, however, that the first record was dated December 24, 1795.

A Convention was held by the delegates of these six Chapters, in Hartford, May 17, 1798, which organized the Grand Chapter of Connecticut. Half-yearly Convocations were held until May 1819, when the Constitution was changed to provide for annual Convocations, and for specials when required.

When the Convention to form a Grand Chapter met in Hartford, Conn., January 24, A. L. 5798, "agreeable to the recommendation of a Convention of Committees assembled at Boston, in the State of Massachusetts, in October, 1797," there were present: from Connecticut, representatives of Solomon Chapter of Derby, instituted 5794; Franklin Chapter, No. 4, Norwich, and Franklin Chapter, No. 5, New Haven.[1] Ephraim Kirby, of Litchfield, was chosen the first General Grand High Priest.

On examining the records of the first Chapters prior to the organization of the General Grand Chapter of 1797, we notice the designation of the officers as being somewhat different from the same officers at a more recent date. In Hiram Chapter of Connecticut the officers were "High-Priest, King, Scribe, Zerubbabel, a Royal Arch Captain, three Grand Masters, a Treasurer, a Secretary, an Architect, a Clothier, and a Tyler." Then it was required that the "High-Priest should preside, direct the business, and occasionally give a lecture." Now it is "to read and expound the law." The Scribe's duty was to "cause the Secretary to enter, in a fair and regular manner, the proceedings of the Chapter," and "to summon the members for attendance at every regular and special meeting, . . . and also to administer the obligation." It was the duty of Zerubbabel "to superintend the arrangements of the Chapter"; of the Royal Arch Captain, "to keep watch at the Sanctuary"; of the three Grand Masters, "to

[1] "Compendium," General Grand Chapter, p. 8.

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watch the Veils"; of the Clothier, "to provide and take care of the Clothing"; of the Architect, "to provide and take care of the furniture." [1]

In the English Royal Arch, Zerubbabel is the first Principal; and in the present American Royal Arch, Zerubbabel is the second Principal, and named King, a title which in our judgment is somewhat misleading. He never was a King, but was called "Tirshatha," holding the office of Governor under the King of Persia, and was, in reality, during the construction of the second Temple, subordinate to the High Priest, who had entire management of that work. Zerubabbel soon retired and returned to Babylon, and the Temple was completed by a High Priest.

Dakota[2]

There were in 1883 eight Chapters which at various times had been chartered by the General Grand Chapter of the United States, namely:

Yankton, No. 1, at Yankton; Dispensation issued, April 15, 1876, chartered, August 24, 1880; Sioux Falls, No. 2, at Sioux Falls, chartered, August 27, 1880; Dakota, No. 3, at Deadwood, chartered August 27, 1880; Siroc, No. 4, at Canton, chartered, August 15, 1883; Pembina, No. 5, at Pembina; Missouri, No. 6, at Bismarck; Casselton, No. 7, at Casselton, and Corinthian, No. 8, at Grand Forks.

A Convention was held at Aberdeen, June 10, 1884, at which the following Chapters were represented: Nos. 1, 2, 3, 4, 6, and 7 of the above list. When it was agreed to petition the General Grand High Priest to grant a Warrant to organize a Grand Chapter for Dakota, five Chapters voted for it and No. 7 against, but finally agreed, as also did Keystone Chapter, No. 11, under Dispensation.

A Convention met February 25, 1885, at Sioux Falls pursuant to a call made January 8, 1885. Companion William Blatt was chosen Chairman, and the following Chapters were reported as being duly represented, namely: Nos. 1, 2, 3, 4, and 7, and Cheyenne, No. 9, U. D., at Valley City; Huron, No. 10, U. D., at Huron; Keystone, No. 11, U. D., at Fargo; Watertown, No. 12,

[1] Capitular Degrees, "History of Freemasonry and Concordant Orders," p. 606.

[2] See also articles on North Dakota and South Dakota in this chapter.

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U. D., at Watertown; Jamestown, No. 13, U. D., at Jamestown; Aberdeen, No. 14, U. D., at Aberdeen.

The first Annual Convocation was held June 8, 1885. Charters were granted to Corinthian, No. 8; Huron, No. 10; Watertown, No. 12; Jamestown, No. 13; Aberdeen, No. 14; Millbank, No. 15; and Dispensations were issued to Denver; Brookings; Flandreau; Redfield. Chapters which were not represented were: Pembina, No. 5, at Pembina; Missouri, No. 6, at Bismarck, and Millbank, U. D., at Millbank.

The Grand Chapter of Dakota continued as such, until the division of the State, by Act of Congress, February 22, 1889, into North and South Dakota. Accordingly, on January 6, 1890, a Convention was held in Yankton, South Dakota, of the representatives of the chapters located in South Dakota. By the consent of the Grand Chapter of Dakota they organized the Grand Chapter of South Dakota, January 6, 1890, under the Constitution of the General Grand Chapter.

Delaware

Thanks to the industry of Past Grand High Priest, and Grand Secretary, Stuart J. Horn, the early history of Royal Arch Freemasonry in Delaware has been unearthed. The first record is that given in the minutes of Washington Royal Arch Chapter of Super-Excellent Royal Arch Masons in the Borough of Wilmington. The brethren met on January 24, 1806, under the authority of a Warrant from the Grand Lodge of Delaware for holding a Lodge in the said Borough under the name and title of Washington Lodge, No. 1. They convened by special agreement and there were present the following Companions: Charles Mareighny of New York; John Sellers, Wilmington; George Monroe, Edinburg; James Jefferis, Belfast; Evan Thomas, Santa Cruz, and Edwin Roche, Virginia.

Having conferred, examined and approved each other, and found to agree, proceeded to open and did open the Royal Arch Chapter with due form and solemnity.

Officers were elected and then David Robinette received the Super-Excellent Degree, the first on record in that State. Presumably the meeting was in the Town Hall where later meetings,

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the minutes tell us, were held. That building was erected in 1789 on Market Street between Fifth and Sixth Streets and was the City Hall until 1916.

Delaware had in 1817 seven Chapters of Royal Arch Freemasons, namely: Hope Chapter, No. 4, at Laurel; Union Chapter, No. 7, at Dover; Temple Chapter, No. 3, at Milford; Washington Chapter, No. 1, at Wilmington; Hiram Chapter, No. 6, at Wilmington; Washington Chapter, No. 5, at Cartwells, and a Chapter at New Castle.

June 24, 1817, a Convention of delegates from these seven Chapters assembled in the Town Hall, Wilmington, appointed Companion Willard Hall, Chairman, and Companion J. Gordon Brinckle, Secretary, and established a Grand Holy Royal Arch Chapter which continued until about 1859.

A Dispensation was granted in 1826 by the Grand Chapter of Delaware to form Lafayette Chapter and the meeting for organization was held in Masons Hall, August 31, 1826, when Companion Willard Hall became Most Excellent High Priest, Companion Richard Clement, King, and Companion N. G. Williams, Scribe. At the Annual Communication of the Grand Royal Arch Chapter at Dover, January, 1832, permission was granted Chapters No. 1 and No. 6 to consolidate as Washington and Lafayette Chapter No. 1.

January 13, 1869, a Dispensation was issued by the General Grand High Priest, Companion John L. Lewis, to twenty Royal Arch brethren to form St. John's Chapter at New Castle, Delaware. This Chapter was duly convened on January 28, 1868. At the Triennial Convocation, St. Louis, September 15, 1868, a Committee reported to the General Grand Chapter that at the granting of the Dispensation there was no Grand Chapter in the State, and a Charter for the Chapter at New Castle was recommended.

In the *Proceedings* of the Twenty-first Triennial Convocation, Baltimore, September 19, 1871, we find the General Grand High Priest's reference to the State of Delaware,[1] as follows:

> Among the first to demand my attention was to examine into the condition of the Grand Chapter of Delaware, and if found to be a legal Grand Chapter, to have the same enrolled under the jurisdiction of the General Grand

[1] "Proceedings," General Grand Chapter, U. S., 1871, p. 10.

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Chapter, as requested by the Companions in Delaware. Having been solicited to visit Wilmington, for the purpose of instituting St. John's Chapter, which had been chartered by this Body at its last Convocation (1868), I did so on the 19th of October, 1868, and having instituted said Chapter, embraced that opportunity to fully investigate the condition of Royal Arch Masonry in the State, and for that purpose I held interviews with some of the most prominent Royal Arch Masons in the jurisdiction. From those Companions, and from the records, I ascertained that there had existed in Delaware no regular Grand Chapter since the year 1856, at which time the original Grand Chapter ceased to meet and elect Grand Officers. I ascertained that there had been a "Convocation of Royal Arch Masons" at Dover in 1859, at which meeting but one Chapter, of the three then existing in that State, was legally represented. At that irregular "Convocation" an election was had, Companion Geo. W. Chaytor being elected Grand High Priest.

No other Convocation of the (so-called) Grand Chapter was held until January, 1868, a period of nine years. During this time, Companion Chaytor claimed to be the Grand High Priest, but he refused persistently to assemble the Craft in Grand Convocation. Some three or four years subsequent to the meeting of 1859, a difficulty having arisen between Companion Chaytor and the other members of Washington and Lafayette Chapter, No. 1, of which he was then High Priest, he, in his capacity of Grand High Priest, declared the said Chapter suspended, thereby placing himself in the anomalous position of a self-suspended Royal Arch Mason; that is, provided he possessed any powers as Grand High Priest.

At the meeting in January, 1868, there was simply an assemblage of Royal Arch Masons, no one of whom claimed to act in a representative capacity. Companion Chaytor was present, but he refused to open a Grand Chapter, giving as a reason, that his Chapter was under a suspension, and therefore there were but two Chapters left in the State. Thereupon the assemblage resolved itself into a "Royal Arch Convention," and proceeded to elect Grand Officers and to adopt a Constitution. And this was the body which made application to the last Convocation of the General Grand Chapter, to be recognized as the Grand Chapter of the State of Delaware.

With these facts before me, there was but one conclusion to which I could legitimately arrive. Accordingly, on the 20th of October, 1868, I issued an edict, declaring that any legal existence heretofore attaching to a Grand Royal Arch Chapter of the State of Delaware had ceased; that said State Grand Chapter no longer existed; and that the several Chapters heretofore holding under it had become dormant for non-use and for other reasons. And that, by the fact of the cessation of the Grand Chapter of the State of Delaware, all semblance of lawful governmental authority in that State had ceased, and the territory had become Masonically vacant; and therefore the authority of the General Grand Chapter of the United States did, of right, obtain, and was in full force and effect, in said State of Delaware. Thereupon, I did order and direct, that the three Chapters which had formerly held under the Grand

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Chapter of Delaware, should be received and recognized as lawful Royal Arch Chapters, under the jurisdiction of the General Grand Chapter, and with authority to resume and continue work under the warrants then held by them, until the pleasure of the General Grand Chapter was made known, or a State Grand Chapter was formed.

On the 9th day of January, 1869, upon application duly made, and under the power and authority vested in me by the Constitution of the General Grand Chapter, I issued an edict granting permission for the formation of a Grand Chapter of Royal Arch Masons of the State of Delaware.

January 20, 1869, the legal representatives of four Chapters in Delaware met in Convention at Dover and organized a Grand Chapter for the State and adopted Constitution. The General Grand High Priest, Dr. James M. Austin, was present and installed the Grand Officers. He officially received and welcomed the Grand Body into the family of Grand Chapters; and on January 30, 1869, by special edict, Dr. Austin ordered and directed that Grand Chapter to be enrolled under the jurisdiction of the General Grand Chapter of the United States.

District of Columbia

The very first intimation we have of the Royal Arch Degree in the District of Columbia, we find in the old Record Book of the "Excellent, Super-Excellent, Royal Arch Encampment," working under the Charter of Federal Lodge, No. 15, F. A. A. M., of the jurisdiction of the Grand Lodge of Maryland.

We will make the following extracts from the records of that first "Encampment":

At a meeting of the Royal Arch Encampment, held in the Lodge, No. 15 (Federal Lodge), on Monday, December 14th, A. L. 5795. Present:

Rev. George Ralph,	Dennis Dulaney,
John Bradford,	Thomas Wilson,
Robert Brown,	David Cummings,
C. Worthy Stephenson,	James Sweeney.

Whereas, It appears to be the desire of several Brethren of this Lodge that a Royal Arch Encampment should be established in this city, therefore,

Resolved, That a committee be appointed of the following Brethren, viz.: Brothers Ralph, Wilson, and Dulaney, to procure every necessary apparatus, and to adjust the necessary fees and expenses of admission to this Degree.[1]

Resolved, That the Brethren who wish to join this Encampment be requested to subscribe to a paper instrument, handed to them by Brother Sweeney pre-

[1] Brother William R. Singleton says: "It will be observed that there was but one Degree."

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vious to the foregoing Committee proceeding in the calculation in the expenses of our Robes, Veils,[1] Furniture &c. The Committee to meet on Wednesday evening, at 4 o'clock P.M. and general meeting of the Royal Arch Masons to meet at 6 o'clock precisely the same evening.

The meeting then adjourned but met again on December 16, 1795. All were present as at last meeting except Brother Stephenson. The Committee appointed at the previous meeting made their report: which was that twenty-three pounds and one shilling is indispensably necessary to provide the materials to prepare them and to arrange the Lodge room previous to the formation of a Royal Arch Encampment, &c., &c., which was agreed to.

At a meeting held on June 17, 5797, the brethren were notified by a letter from the Companion Sweeney that a Royal Arch Grand Lodge is about to be formed for the State of Maryland to meet at Baltimore on June 24. A circular letter was also received from George L. Gray, No. 5 Market St., Baltimore, giving information of the establishment of a Grand Chapter in that city.

This Chapter or Encampment held its meetings until February, 5799, when it "resolved that the Royal Arch Encampment be broke up," and a committee was appointed to settle up its affairs and everyone to receive his dividend.

To show who were the officers and their interesting titles we give the following list:

M. W. James Hoban, High Priest.
R. W. John Carter, Captain General.
R. W. Robert Brown, 1st Grand Master.
R. W. Redmond Purcell, 2d Grand Master.
R. W. Peter Lenox, 3d Grand Master.
John Hanley, Treasurer.
Patrick Hearly, Secretary.
John Lenox, Tyler.

The second Record Book that has been examined begins as follows:

At a meeting of the Royal Arch Chapter at their Lodge room on Saturday evening, December 1, 1804, the following Companions present:

Phil P. Eckel, High-Priest, p. t.[2]

[1] Brother William R. Singleton observes that, "Robes and Veils are here specified for the first time, we believe."

[2] Philip P. Eckel, here mentioned as an officer *pro tempore* (for the occasion only), was a distinguished member of a Chapter in Baltimore.

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Charles Jones, Captain General.
Benj. King, 1st Grand Master.
C. M. Laughlan, 2d Grand Master.
Bern'd Doland, 3d Grand Master.
John Davis, Grand Scribe.[1]
Visitors, John Scott, John Carter.

The Degree of "Excellent, Super-Excellent, Royal Arch" was conferred upon several brethren, ten dollars being the fee.

On Sunday, December 14, 1806, a meeting is recorded, and the brethren adopted the following resolution:

Resolved, That this Chapter concur with the resolution passed by Concordia R. A. Chapter as far as respects a Grand Royal Arch Chapter and that a Committee be appointed to meet in Grand Convention at the City of Washington on the third Wednesday in January next (1807) any Committees which may be appointed for the purpose aforesaid.

There is also the record of a meeting held on February 14, 1807, when further action was taken on coöperation with other Chapters as follows:

Ordered that this Chapter be represented at the next Royal Arch Chapter to be held at Baltimore, in the State of Maryland, on the second Thursday of May next, by the Officers fixed on by the Constitution of the Grand Chapter.

Resolved, That that part of the Constitution which states that the High Priest and King are the proper representatives be altered so as to add, "unless ordered by the Chapter."

Resolved, That the Treasurer do pay into the hands of the Treasurer of the Grand R. A. Chapter $10, for the purpose of obtaining our Warrant[2] and also other Contingent expenses relative thereto.

At a meeting held on February 7, 1807, there was adopted the following resolutions:

Resolved, That in future the following sums shall be paid by Candidates for the following degrees, namely, for Past Master $2, for Mark Master $3, and for the degree of Excellent, Super-Excellent, Royal Arch $10.

Resolved, That this Chapter shall hereafter be entitled and known by the name of the Royal Arch Union Chapter."

This Record Book closed on August 20, 5808, giving no intimation of any cause whatever why the Chapter should not have

[1] Brother William R. Singleton says that the "Title of Grand Scribe was unknown in the first Encampment."

[2] This suggests that there was no Chapter Warrant prior to this date and that the proceedings, as indeed was not unusual, were conducted under the authority of a Lodge Charter.

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continued its sessions. At the meeting prior to the above date all the officers were elected and installed.

A Dispensation was issued by the General Grand High Priest to the several Chapters in the District of Columbia to organize a Grand Chapter, August 30, 1822, and the report of the Committee was adopted recommending the adoption of the resolution above quoted.[1]

This Grand Chapter continued in existence from February 10, 1824, to January 8, 1833, being made up of the following Chapters, namely: Federal Chapter, No. 3; Union Chapter, No. 4; Potomac Chapter, No. 8.

However, several Conventions were held from time to time between May 11, 1822, and February 10, 1824. At the date the delegates of the several Chapters of Royal Arch Masons of the District of Columbia met in General Convention. The following Chapters were properly represented: Federal Chapter, No. 3; Union Chapter, No. 4; Brooke Chapter, No. 6, of Alexandria, Va., and Potomac Chapter, No. 8, of Georgetown.

The Convention was duly organized, and the Grand Officers were elected. A Constitution which had been regularly formed and adopted at a previous Convention was adopted. In the evening of the same day (Tuesday, February 10, 1824) the Grand Royal Arch Chapter for the District of Columbia was opened in ample form, and the Convention having fulfilled its mission was accordingly dissolved.

The Grand Officers were duly installed by Companion John B. Hammett, a Past Grand High Priest.

At a meeting of the Grand Chapter held on March 9, 1824, the following communication was received, read and then laid on the table:

"GEORGETOWN, February 11, 1824,
POTOMAC ROYAL ARCH CHAPTER, No. 8.

Resolved Unanimously, That we deem it inexpedient to separate from the Grand Chapter of the State of Maryland and District of Columbia and that we will *not* avail ourselves of the permission and authority granted by a resolution *past* said Grand Chapter at their last Communication. (Extracts from the Minute.)

EDW. DEEBLE, *Scribe.*

[1] See "Proceedings" of the General Grand Chapter, United States, 1826, p. 77.

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Previous to the closing of the Convention the numbers of the Chapters were arranged as follows: Federal, No. 1; Union, No. 2; Brooke, No. 3; Potomac, No. 4, and due provision was made that Charters to these Chapters should be made accordingly.

At the semi-annual Convocation we find No. 1 to be named as "*Washington* Royal Arch Chapter, No. 1." This change in designation was made by that Chapter at a meeting held on February 23, 1824.

The Grand Chapter continued to exist until its Annual Communication, held on January 8, 1833, which is the last record in the book.

Potomac Chapter, No. 4, never united with this Grand Chapter, but continued under her old Charter.

At the annual meeting of the Grand Chapter, held on January 9, 1827, a petition was received from Companion P. Mauro, on behalf of himself and thirteen other Companions, requesting a Dispensation or Charter to be granted to them for a Chapter with the title of Temple Chapter, No. 4, a request which was unanimously granted.

At an adjourned Convocation, March 14, 1827, after installation of the Grand Officers, the officers elect of Temple Chapter, No. 4, were installed by the Grand High Priest.

This Grand Chapter closed its existence after the Annual Convocation January 8, 1833. No meeting was recorded in the old book after that date, if any were held at all. We must now refer therefore to the proceedings of the General Grand Chapter. At the eleventh Convocation, September 14, 1841, we find that a resolution was adopted authorizing the Deputy General Grand High Priest to take the necessary steps to place all Chapters of Royal Arch Masons in that part of the District of Columbia, formerly belonging to the State of Maryland, under the jurisdiction of the Grand Chapter of Maryland.[1]

At the next Convocation, September 10, 1844, that officer reported that the resolution above referred to had been duly enforced and confirmed by the Grand Chapter of the State of Maryland; and that Grand Chapter had assumed and held jurisdiction over that portion of the District of Columbia lying within the limits of the State, that at the time Maryland had two Chap-

[1] "Proceedings," General Grand Chapter, United States, 1841, p. 165.

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ters at work therein.[1] These two Chapters were, Columbia No. 15, and Washington No. 16.

The Chapters in the District of Columbia remained attached to and under the Grand Chapter of Maryland which on September 10, 1844, was changed to Maryland and District of Columbia, until the year 1867, when steps were taken by the four Chapters in the District of Columbia to reorganize a Grand Chapter. These Chapters were: Columbia, No. 15; Washington, No. 16; Mount Vernon, No. 20; and Potomac, No. 8.

After many preliminary Conventions, and surmounting various difficulties and objections to their efforts, the General Grand High Priest, John L. Lewis, gave his consent; first by telegram, then this notice was followed by his official letter. Companion Albert G. Mackey, Past General Grand High Priest, was invited to come from Charleston, S. C., to constitute the Grand Chapter and install the Grand Officers. These ceremonies took place in Washington at the Opera House, May 23, 1867.

The Grand Chapter was successfully launched, but soon encountered quicksand and shoals. The critics of the Grand Chapter did not hesitate to take extreme measures to stop the progress of Royal Arch Masonry in the District of Columbia. A self-constituted Committee of four visited the General Grand High Priest at his home in New York and induced that officer to recall his permission, long after the Grand Chapter had successfully entered upon a very prosperous course. Two constituent Chapters had been chartered to take the place of Potomac Chapter, which withdrew from the Grand Chapter and, as in 1824, decided to remain with the Grand Chapter in Maryland.

The General Grand High Priest issued an edict, requiring the Chapters in the District of Columbia to disband the new Grand Chapter, and return to their allegiance to the Grand Chapter of Maryland and District of Columbia. This demand not being complied with, he at once issued another edict, and expelled every Royal Arch Mason belonging to the Chapters in the District except those *four* and the members of Potomac Chapter. Thus matters remained. The Companions in Washington went along about their business of Freemasonry and a wonderful prosperity followed them. When the General Grand Chapter met in St.

[1] "Proceedings," General Grand Chapter, United States, 1844, p. 181.

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Louis in 1868, the Grand Chapter of the District was sustained in her action and admitted to the General Grand Chapter.

The General Grand Chapter permitted Potomac Chapter, No. 8, to retain her place under the Grand Chapter of Maryland, but decided that the whole territory of the District was in the jurisdiction of the Grand Chapter of the District of Columbia, and she could not receive any petitions for the Degrees. This situation continued for a few months, when Potomac asked to be admitted to the fold, a request which was readily granted. Since that time there have been no more faithful members of the Grand Chapter than the Companions of Old Potomac, No. 8, universally esteemed and beloved.

Florida

In the *Compendium* giving the proceedings of the General Grand Chapter for the sixth meeting of that body, September 14, 1826, the General Grand High Priest, DeWitt Clinton, reported that he had granted Dispensations for a Mark Lodge in St. Augustine and also one in St. Francisville in Florida.[1]

The Grand Chapter of Virginia had chartered two Chapters in Florida, viz.: Magnolia, No. 16, at Appalachicola, and Florida, No. 32, at Tallahassee. There was a Chapter at St. Augustine chartered by the Grand Chapter of South Carolina.

We find in the *Compendium* in the proceedings reported for the thirteenth meeting of the General Grand Chapter, held September 14, 1847, the following statement by the General Grand Secretary:[2]

> On the 11th day of January last (1847), three Chapters of Royal Arch Masons in the State of Florida, by their delegates, met in Convention and resolved to form a Grand Chapter for that State. They therefore proceeded to frame a Constitution and enact By-laws; and on the 21st of the same month they elected officers and organized a Grand Chapter; and among their proceedings it will be found that they desire to place their Grand Chapter under your jurisdiction. On receipt of the copy of their Constitution and letter accompanying it, I immediately acknowledged the same, and requested their Grand Secretary to inform me from what Grand Chapter the several Chapters in the State received their respective Charters, and the time when each was issued. To this letter, as yet, I have received no answer.

[1] "Compendium," 1826, p. 73.

[2] "Compendium," 1847, p. 140.

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The next notice of Florida we find in the account of the same meeting,[1] where a Committee on General Grand Secretary's report says:

That it appears from documents referred to your committee, a Convention of delegates from the Royal Arch Chapters in the State of Florida, assembled in Tallahassee, in the month of January, 1847.

In the published proceedings of said Grand Chapter we find the adopted Constitution, and the following resolutions:

"*Resolved*, That the Grand Chapter of Florida, duly appreciating the advantages of a Masonic head and paramount authority, are disposed to come under the jurisdiction of the General Grand Chapter of the United States.

"*Resolved*, That the Grand Secretary communicate the same to the General Grand Secretary of the General Grand Chapter."

Among the comments of the Committee are found the following remarks:

It is to be regretted that the Grand Secretary did not furnish that precise information of the origin of the several Chapters which composed the Convention as would have enabled your committee to report in such a manner as to recommend to this General Grand Chapter the incorporation of that Grand Chapter under your jurisdiction at the present time.

Objections were also made to several sections of their Constitution. The Committee recommended certain resolutions aiming to overcome the objections, and thereby to admit the Grand Chapter to her proper place as a constituent of the General Grand Chapter.

The Grand Chapter of Florida did not understand the motive in the action of the General Grand Chapter and did not comply with the request for explanations. At the sixteenth meeting of the General Grand Chapter held in 1856 the General Grand High Priest was authorized to recognize the Grand Chapter of Florida and place it in the same position as the other Grand Chapters, at its request.

The war period of 1861 to 1865 prevented the accomplishment of this arrangement until January 13, 1869, when the Grand Chapter of Florida adopted the following resolution:

Resolved, That this Grand Chapter accepts such invitation in a true Masonic spirit and will hereafter bear allegiance and support to the said General Grand Chapter.

[1] "Compendium," pp. 158, 159, 161, and 171.

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Georgia

When Royal Arch Masonry was first planted in Georgia is not now known. The office of the Grand Secretary of the Grand Chapter of Georgia can not furnish any information as to when Royal Arch Masonry was introduced to that jurisdiction.

The first notice we discover of Georgia in the proceedings of the General Grand Chapter is at the third septennial meeting, January 9, 1806, and is relative to a Warrant to Georgia Chapter at Savannah. At the fourth meeting, held June 6, 1816 (special), Union Chapter, at Louisville, received a Warrant. At the fifth meeting, Augusta Chapter was given a Warrant.[1] At the tenth meeting, held on September 11, 1838, a Dispensation was issued to a Chapter at Macon.[2]

We find some mention of Georgia in the proceedings of the General Grand Chapter, occurring at the sixth meeting, in 1826.

> That charters have been granted to Mechanic's Chapter, at Lexington, Georgia, on the 10th June, 1820; to Webb Chapter, at Sparta, Georgia, on the 16th November, 1821; by the Deputy General Grand High Priest, Henry Fowle.[3]

At the same meeting we find the following further reference to Georgia:

> That Grand Royal Arch Chapters have been legally and constitutionally formed, since the last meeting of this Body, within and for the States of Maine, New Hampshire, New Jersey, Georgia, and Tennessee, with the consent of one of the General Grand Officers.[4]

The date of the organization of the Grand Chapter of Georgia is authoritatively fixed as 1822. But in some way the record became misplaced in the files of the General Grand Chapter. At the thirteenth meeting of the General Chapter, held on September 14, 1847, the General Grand Secretary reports as follows:[5]

> Within the last few days, however, on examination of the old files of papers, I found a printed paper, to which the name of one of the General Grand Secretaries is affixed, giving a list of the Grand Chapters under the jurisdiction of the General Grand Chapter, and therein appears the name of the Grand Chapter of Georgia.

[1] "Compendium," pp. 36, 46, 56.
[2] "Compendium," pp. 103, 106.
[3] "Compendium," p. 72.
[4] "Compendium," p. 76.
[5] "Compendium," pp. 140, 141.

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It would seem that this is a good evidence of that Grand Chapter having been recognized, and that if so, it should be, in some way, made to appear upon the record.

The report of the Committee on the last item, as found at the same meeting, was that documentary evidence in the hands of the General Grand Secretary was sufficient to prove that the Grand Chapter of Georgia was a constituent of the General Grand Chapter, although by some oversight that Grand Chapter had not been represented in that body since 1822.

Idaho

The Grand Chapter of Oregon granted a Charter to Idaho Chapter, in Idaho City, June 18, 1867, being led to take this action "under the impression that the General Grand Chapter had virtually ceased to exist." This Chapter was constituted on August 18, 1867. At the twentieth session held on September 18, 1868, the General Grand Chapter had under consideration a petition growing out of the granting of the above Charter, and adopted a report, which frankly acknowledged the "good faith" of the petitioners, provided for healing all those who had been Exalted in the Chapter. A Charter was accordingly granted to Idaho Chapter, No. 1, Idaho City, on September 18, 1868.

The General Grand Chapter issued Warrants to other Chapters in Idaho, namely: February 14, 1870, a Dispensation to Cyrus, No. 2, at Silver City, then in Dakota; March 30, 1870, a Dispensation to Boise, No. 3, at Boise City. Charters were issued to these two Chapters on September 20, 1871.[1]

We note that the General Grand Chapter *Proceedings*, August 25, 1880, mentions the petition of Companion C. P. Colburn and others of Lewiston, Nez Perce County, Idaho. Favorable action was taken on their request and a Charter was granted, August 27, 1880, to Lewiston Chapter, No. 4.[2]

At the twenty-sixth triennial Convocation, October 1, 1886, Alturas Chapter, No. 5, at Harley, Dakota, was granted a Charter.[3]

Pocatello, No. 6, at Pocatello, received a Dispensation, May 28, 1889, and a Charter for this Chapter was granted on Novem-

[1] "Proceedings," General Grand Chapter, 1871, p. 33.

[2] "Proceedings," General Grand Chapter, 1871, p. 81.

[3] "Proceedings," General Grand Chapter, 1871, p. 125.

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ber 22, 1889; Moscow Chapter, at Moscow, was granted a Charter, July 23, 1891; Fayette Chapter, No. 8, at Fayette, was granted a Charter, August 24, 1894.

Illinois

The Deputy General Grand High Priest, Joseph K. Stapleton, gave a Dispensation to Springfield Chapter, in Springfield, July 19, 1841.[1] At the eleventh triennial Convocation of the General Grand Chapter, assembling on September 14, 1841, a Charter was granted on the 17th of that month.[2]

At the twelfth triennial session, September 10, 1844, the Deputy General Grand High Priest reported that he had on July 2, 1844, issued a Dispensation for Lafayette Chapter to meet in Chicago.[3]

The Deputy General Grand High Priest announced at the thirteenth triennial Convocation, September 14, 1847, that he had issued Dispensations to Jacksonville Chapter, No. 3, at Jacksonville, and Shawneetown Chapter, No. 6, at Shawneetown, since the session of the General Grand Chapter held in 1844, and that he had also granted a Charter to Lafayette Chapter at Chicago.[4]

The General Grand Scribe, Ezra S. Barnum, reported having issued Dispensations on March 10, 1846, to open Horeb Chapter, No. 4, at Henderson; April 1, 1846, to Quincy Chapter, No. 5, at Quincy.

The Deputy General Grand High Priest reported at the fourteenth Convocation that he had issued Dispensations for the formation of Howard Chapter, on July 28, 1848, and Stapleton Chapter, June 28, 1849. The General Grand King reported that since the last triennial Convocation he had granted a Dispensation to a Chapter to be held in Cambridge in the county of Henry, Illinois, to be called Reynolds Chapter,[5] dated March 2, 1850. The General Grand Scribe reported that since the last triennial Convocation he had granted a Dispensation to open a Chapter of Royal Arch Masons at Rock Island, Illinois, August 1, 1849,[6] to be called Barrett Chapter.

[1] "Compendium," p. 110.
[2] "Compendium," p. 111.
[3] "Compendium," p. 122.
[4] "Compendium," p. 145.
[5] "Compendium," p. 182.
[6] "Compendium," p. 184.

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Several of the Chapters working under Dispensations, applied for Charters at the fourteenth triennial Convocation held on September 10, 1850, but their requests were refused because they had failed to send up the records of their proceedings and therefore the Committee was unable to say whether their doings had been regular or not. Among these were Chapters Reynolds, Stapleton, Springfield, and Quincy, and the Committee recommended that their Dispensations be continued in force until the next triennial Convocation.[1]

The General Grand King reported on September 14, 1847, at the thirteenth triennial Convocation of the General Grand Chapter that he had granted authority to seven Chapters in Illinois to organize a Grand Chapter.

April 10, 1850, a Convention of the representatives of six of these Chapters was held, and having the authority of the General Grand King, a Grand Chapter for the State of Illinois was organized.[2]

Indiana

The earliest record that is in evidence of the establishment of Royal Arch Masonry in the State of Indiana is found in the proceedings of the General Grand Chapter. At the sixth Convocation, held September 14, 1826, in the report of a Committee on the papers and proceedings of the General Grand Officers we note:

> That a Charter had been granted to Vincennes Chapter, at Vincennes, State of Indiana, on 13th May, 1820; to Jennings Mark Lodge, at Vevay, Indiana, on 4th May, 1821, by the General Grand King, John Snow.[3]

September 14, 1838, the Committee on the activities of General Grand Officers reported that a Dispensation had been granted by M. E. Companion Stapleton for a Chapter at Richmond, and recommended that a Charter be issued on that date for that Chapter. This Chapter was named King Solomon.

The Committee on Warrants, at the eleventh Convocation, September 14, 1841, of the General Grand Chapter, recommended that a Charter be issued to Logan Chapter, Logansport; the Dispensation of this Chapter was dated March 12, 1839.

[1] "Compendium," p. 201.
[2] "Compendium," p. 73.
[3] "Compendium," p. 183.

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THE ARK OF THE COVENANT, AND THE TABERNACLE

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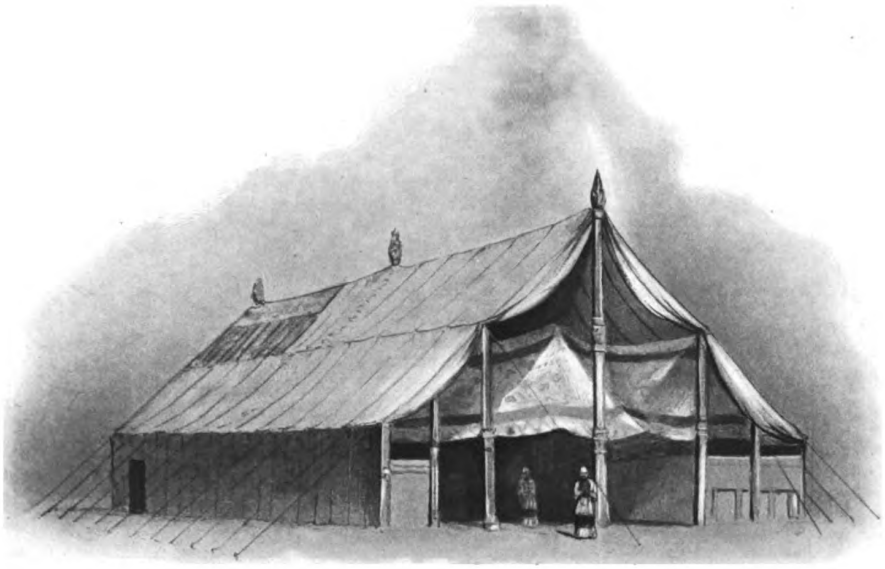
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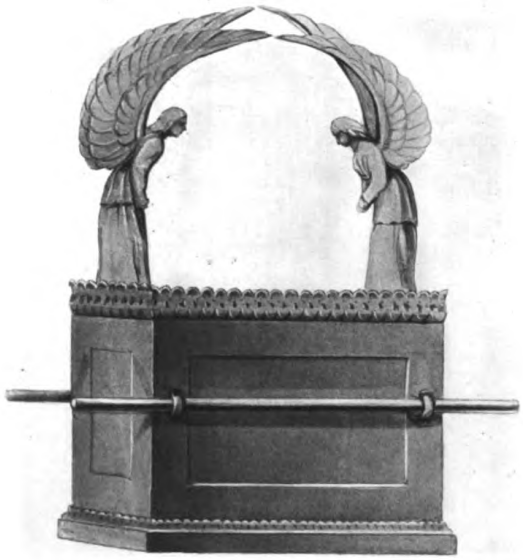
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At the twelfth Convocation of the General Grand Chapter, September 10, 1844, the following statements were made by the General Grand Secretary:[1]

> By the records of the proceedings of the General Grand Chapter in 1819, it appears that the Committee to whom was referred the subject matter of Dispensations granted by the General Grand Officers during the previous recess *had heard* that the then late Deputy General Grand High Priest had granted Dispensations for Charters at Madison, and at Brookville, in Indiana; but there being no further evidence of their existence before the General Grand Chapter, no ratification of these acts was passed, nor were their Charters ordered; although several Charters were at that time ordered for other Chapters holding Dispensations under authority of other General Grand Officers. Consequently, Madison and Brookville Chapters ceased to exist as legally constituted Masonic Bodies at that time.
>
> It appears, however, from the herewith accompanying papers, that Madison Chapter continued its labors for many years; and there having been another Chapter established at Vincennes, in that State, in 1823, it is said a Grand Chapter was organized with the approbation of M. E. Companion John Snow, General Grand King. No documentary evidence of that authority, however, or even records of the proceedings of that Grand Chapter are known to exist. Nor does it appear of record that the General Grand Chapter was ever advised of the existence of such an institution. . . .

On the true position of these facts being made known to the Companions at Madison, in the proper spirit of Freemasonry they immediately suspended all work, closed their Chapter, and determined to lay their case before the General Grand Chapter. This was done by their High Priest, M.E. Joseph G. Norwood, in a very frank and able manner, and presented amongst the documents, accompanied by their Dispensation, their returns from 1842 to the current date, September 10, 1844, and the payment of such dues as accrued within that time. No return had been made from 1819 to 1842. The irregularities of the brethren were evidently the result of mistakes as to the extent of power given by their Dispensation, and they asked that their acts might be made lawful by the General Grand Chapter, that all dues up to 1842 be remitted, and they also sought a Charter.[2] A Charter was duly granted, September 12, 1844,[3] and all dues were remitted up to 1842. The past work was pronounced illegal, but authority was given to heal all who had received Degrees thereby.

[1] "Compendium," p. 116. [2] "Compendium," p. 117. [3] "Compendium," pp. 128, 129.

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At the twelfth Convocation above mentioned (1844), the Deputy General Grand High Priest reported having issued a Dispensation to Lafayette Chapter, No. 3, at Lafayette, August 17, 1843.[1] A Charter was granted to this Chapter, September 11, 1844. At this meeting permission was granted by the General Grand Chapter for a Convention of Chapter representatives to assemble on November 18, 1845, and the Grand Chapter of Indiana was accordingly duly constituted on December 25, 1845.

Iowa

At the thirteenth Convocation of the General Grand Chapter of the United States, held September 14, 1847, the Deputy General Grand High Priest reported that since the triennial session, in 1844, he had authorized the consecration, by proxy, of Iowa Chapter, at Burlington, and also Iowa City Chapter, at Iowa City. He had also issued a Dispensation on April 17, 1845, to form Dubuque Chapter, No. 3, at Dubuque, Ia.[2] A Charter was issued to this Chapter on September 17, 1847.

The Dispensation to Iowa Chapter, No. 1, was dated August 24, 1843.[3] The Charter to Iowa Chapter was granted on September 11, 1844.

A Dispensation to Iowa City Chapter, No. 2, was issued on March 19, 1844.[4] The Charter of this Chapter was granted on September 17, 1844.

At the fifteenth Convocation of the General Grand Chapter, Washington Chapter, No. 4, at Muscatine, was granted a Charter under date of September 17, 1853.[5] The Dispensation for Washington Chapter was issued on September 17, 1852.

A Convention of the above Chapters, represented by their delegates, was held at Mount Pleasant, June 8, 1854, by the authority of the General Grand Scribe, A. V. Rowe.[6] The Grand Chapter of Iowa accordingly came into existence.

A General Grand Chapter Dispensation had been issued to McCord Chapter, No. 5, at Fairfield, probably in March, 1853. The Deputy General Grand High Priest, Joseph K. Stapleton, having died very soon thereafter, no report was made.[7] That

[1] "Compendium," p. 121. [2] "Compendium," p. 145. [3] "Compendium," p. 121.
[4] "Compendium," p. 122. [5] "Compendium," p. 259. [6] "Proceedings," 1856, p. 376.
[7] "Proceedings," 1856, p. 361.

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Chapter received a Charter from the Grand Chapter of Iowa June 14, 1854.

Soon after the organization of the Grand Chapter of Iowa there arose discussion about the value of the General Grand Chapter of the United States. At the Grand Chapter Convocation of 1857 the delegates to the next meeting of the General Grand Chapter were definitely instructed to bring the latter body to an end by vote. The growing opposition to the General Grand Chapter found expression in addresses of the Grand High Priests and the instructions of 1857 were strengthened at the State Convocation of 1858. The Grand Chapter of Iowa soon took an independent position and claimed the privilege to issue Dispensations for the organization of Chapters wherever no other Grand Chapter was at work, as in Nebraska. This attitude was made very plain by the seceding resolution adopted on August 16, 1860, by a vote of 28 to 15. The resolution says that the Grand Chapter of Iowa is a

> Grand Chapter sovereign and independent, and in no manner whatever subject to the General Grand Chapter of the United States, and this Grand Chapter is forever absolved from all connection therewith.
>
> But at the triennial Convocation of September, 1871, the General Grand High Priest said that on October 26, 1869, there had been sent to him officially notice that the Grand Chapter of Iowa had rescinded the act of secession passed in 1860, and had directed that the O∴B∴ of allegiance should be administered to all the members of chapters in that jurisdiction, and that hereafter it would be administered to candidates receiving the Royal Arch Degree.

The Grand Chapter of Iowa has ever since 1871 been represented in the General Grand Chapter and in 1880 Robert F. Bower of that State was elected General Grand High Priest but died during his term of office.

Kansas

The first Dispensation was issued to Leavenworth Chapter, at Leavenworth, January 24, 1857; the next to Washington Chapter, at Atchison, May 18, 1859. These two Dispensations were reported by the General Grand High Priest at the seventeenth Convocation of the General Grand Chapter, held in September, 1859. At this meeting a Charter was granted on September 14, 1859, to Washington Chapter, No. 1. In the proceedings

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of the special Convocation of the General Grand Chapter called by Companion Albert G. Mackey, General Grand High Priest, which assembled in Columbus, Ohio, September 7, 1865, Washington Chapter, No. 1, of Kansas, is reported present by Jacob Saqui, High Priest.[1]

At the triennial Convocation held next day, September 8, at the same place, the Deputy General Grand High Priest reported that he had renewed the Dispensation of Leavenworth Chapter in May, 1863.[2] On September 8, 1865, a Charter was granted the above Chapter.[3] A Charter was also at the same Convocation granted to Fort Scott Chapter, the General Grand Secretary having reported that a Dispensation had been issued to that Chapter.[4]

By permission of the Deputy General Grand High Priest a Convention of the delegates of the several Chapters was held January 27, 1866, and on February 26, 1866, the Grand Royal Arch Chapter of Kansas was duly organized and constituted.

Kentucky

The fifth regular Convocation of the General Grand Chapter of the United States was held on September 9, 1819, when the proceedings of the Grand Chapter of Kentucky were presented and read, and a resolution was adopted, namely:

Whereas, It has been communicated to the General Grand Chapter that several Warrants of Constitution were granted since the last Communication authorizing the opening and holding of Royal Arch Chapters in Lexington, Frankfort, and Shelbyville, in the State of Kentucky, by our late Most Excellent Companion, Thomas Smith Webb, and that said Chapters having been constitutionally in operation for the space of more than one year, did form themselves into a Grand Chapter for said State under the jurisdiction of this body, and have been regularly organized as such by M. E. Companions DeWitt Clinton, General Grand High Priest, and Thomas Smith Webb, late Deputy General Grand High Priest.

Resolved, Therefore, that this General Grand Chapter approves and recognizes the formation of said Grand Chapter for said State of Kentucky.[5]

[1] "Proceedings," General Grand Chapter, 1862–65, p. 7.

[2] "Proceedings," General Grand Chapter, 1862–65, p. 31.

[3] "Proceedings," General Grand Chapter, 1862–65 p. 31.

[4] "Proceedings," General Grand Chapter, 1862–65, p. 27.

[5] "Compendium," p. 52.

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Dispensations for the three Chapters mentioned in the resolution had been issued by Companion Thomas Smith Webb, Deputy General Grand High Priest, October 16, 1816.

A Minute-Book in possession of Shelbyville Royal Arch Chapter, No. 2, shows that on June 25, 1802, there was an election of the officers of Solomon's Mark Lodge, No. 5, and that nine candidates were advanced to this Degree. Thirty-one candidates were advanced in 1802, eleven in 1803, three in 1805, four in 1806, five in 1809, four in 1814, twelve in 1815, and three on October 8, 1816, just eight days before a Charter was granted to Shelbyville Royal Arch Chapter. Another Minute-Book belonging to this Chapter begins on October 1, 1804, with an adjourned meeting of "Solomon's Royal Arch Lodge." The entries in the Minute-Book show that the authority to confer Degrees was under cover of the Charter of Solomon's Lodge, No. 5, and of the Grand Lodge of Kentucky.

The *Proceedings* of the Grand Chapter of Kentucky contain the correspondence in reference to the formation and constituting of the Grand Chapter, as well as the recognition by the Deputy General Grand High Priest, dated December 12, 1817, at Worthington, Ohio, and by DeWitt Clinton, General Grand High Priest, December 30, 1817.

At the annual Convocation in Lexington, September 5, 1825, the Grand Chapter of Kentucky adopted resolutions, to petition the General Grand Chapter, and to address letters to the other Grand Chapters on the propriety of dissolving the General Grand Chapter.[1] The memorial is found in the *Proceedings* of the General Grand Chapter for the sixth Convocation, September 4, 1826.[2] This petition was referred to a Committee which reported that "as a majority of the Grand Chapters of the several States dissented from the resolution of the Grand Chapter of Kentucky, it is not expedient for the General Grand Chapter to take any further measures on the subject."

This report was after some consideration referred to a Committee of the Whole which agreed to report the matter without amendment to the General Grand Chapter, which body decided by a vote of yeas 47, noes 2, to adopt the recommendation of

[1] "Compendium," p. 62.

[2] "Compendium," pp. 52–69.

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the first Committee.[1] The Grand Chapter of Kentucky appeared for the time to be contented with this decision.

But the question was revived. The report of the General Grand Secretary at the triennial session, September 1857, shows that the Grand Chapter of Kentucky had adopted resolutions of withdrawal from the General Grand Chapter.

At the twenty-second triennial Convocation, held on November 24, 1874, the General Grand High Priest, in his address, stated "That the Grand Chapter of Kentucky has rescinded her resolutions of withdrawal and has renewed her allegiance.[2] Her representatives are here with us," etc. She has so remained ever since.

Louisiana

The first reference we find in the proceedings of the General Grand Chapter to Royal Arch Masonry in Louisiana, is at the twelfth Convocation, held September 10, 1844, wherein is a report on the appeal of C. D. Lehman, of New Orleans, from a judgment of the so-called Grand Chapter of Louisiana. Difficulties had occurred between the officers and members of Holland Chapter, No. 9, in New Orleans. From the documents presented the Committee learned "that a Grand Chapter of Louisiana was organized in 1813, by the 'Royal Lodges' Concordia and Perseverance, and such Officers and Members of the Grand Lodge of the State as were Royal Arch Masons."

These Lodges were originally organized in the Island of San Domingo, under Charters from the Grand Lodge of Pennsylvania, with powers to confer all the Degrees from Entered Apprentice to Royal Arch inclusive. When the revolution occurred in San Domingo, many of the members of these Lodges made their escape and stopped for a while in Cuba, but finally settled in New Orleans, and having retained their Charters, they resumed labor in that city.[3]

The Grand Chapter formed in the manner above stated was attached to, and made dependent on, the Grand Lodge of Louisiana, and the Grand Master of that body was by reason of his

[1] "Compendium," p. 71. See also "Proceedings," 1874, p. 17.

[2] This action was taken by the Grand Chapter of Kentucky in 1873.

[3] Reprint, "Proceedings," General Grand Chapter, 1798–1856, p. 194.

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office and by "inherent right" Grand High Priest of the new Grand Chapter.

The legality of these proceedings was accepted in 1829, by the admission of a representative from the Grand Chapter of Louisiana, in the person of Companion McConnell. On his return to New Orleans the Grand High Priest, Companion John Holland, assembled the officers and members of the Grand Chapter, who enrolled themselves under the jurisdiction of the General Grand Chapter, in the manner prescribed by Section 13, Article 4, of the General Grand Constitution. This body then notified all the subordinate Chapters under its jurisdiction, and directed similar action on their part, and enjoined a strict observance of the provisions of the General Grand Chapter Constitution.

From 1829 to 1831 the Grand Chapter of Louisiana conducted all of her proceedings in allegiance to the General Grand Chapter. From 1831 to April, 1839, there was no meeting. The subordinate Chapters ceased to exist, except Holland, No. 9, which kept up its work until the taking of its Charter in 1841. In that year the Grand Secretary of the Grand Lodge of Louisiana, by direction of the Grand Master, issued notices to certain Royal Arch Masons in New Orleans, to assemble and elect Grand Officers, with the intention of a reorganization of the State Grand Chapter. This meeting did not occur. Another was soon called, and the High Priest and three other officers of Holland Chapter were notified. The usual Grand Officers were elected at this meeting, and a Grand Chapter of Louisiana was organized.

From the testimony submitted to the Committee of the General Grand Chapter, it appeared that the High Priest of Holland Chapter, Companion Henry, was not present at this election; nor could the Committee ascertain that there was any Companion present who was entitled to vote in an election of Grand Officers.

Shortly after this, Companion Henry was officially notified by the Grand Secretary of the Grand Chapter of Louisiana of the organization of the Grand Chapter, and requiring of Holland Chapter her dues and returns from 1832 to 1838 inclusive. Holland Chapter protested against this demand and asked for evidence of the legality of the organization of the Grand Chapter, which was refused, and Holland Chapter declined to recognize its authority. Then the Grand Chapter proceeded to revoke

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the Charter, and to expel the High Priest and Secretary of Holland Chapter. The Secretary, Companion C. D. Lehman, appealed to the General Grand Chapter. On July 24, 1843, he served the reputed Grand Chapter with a notice of his intention. When this notice was served, the Grand High Priest of the Grand Chapter was reported to have declared in open Chapter "that he did not acknowledge any other body, and was independent of the General Grand Royal Arch Chapter of the United States."

But the Grand Royal Arch Chapter, organized in 1813, voluntarily gave up its independent jurisdiction and enrolled itself under the General Grand Chapter, and so continued until 1831, and then not meeting and electing officers, as required by the General Grand Chapter Constitution, it ceased to exist. Thereupon the subordinate Chapters came immediately under the control of the General Grand Chapter, which alone had legal authority over the jurisdiction thus vacated, as by Article 2, Section 2, of the General Grand Constitution. The former Grand Chapter could only be revived by Article 2, Section 9.

The Committee of the General Grand Chapter recommended the following resolution which was unanimously adopted:

> That Holland Chapter, No. 9, be directed to resume its labors under the direction of its former officers and members, with power to fill existing vacancies, and that it be required to make its annual returns, and settle its dues with the General Grand Secretary.[1]

In the *Proceedings* of the General Grand Chapter for 1847 we find a report on Holland Chapter, No. 9, that

> The Charter of said Chapter has been either lost or stolen; and that the Dispensation under which it has been working for the past year expires by the terms of its own limitation with the present session of this General Grand Chapter. They therefore respectfully recommend that the General Grand Secretary be authorized to execute a new Charter, to take the place of that which has been lost, etc., which was accepted.[2]

The General Grand Chapter at this Convocation of 1847 also adopted the following resolutions:

> *Resolved*, That there is not at this time any constitutional and legally authorized Grand Royal Arch Chapter in the State of Louisiana.

[1] "Proceedings," General Grand Chapter, 1798–1856, pp. 193–195, Reprint.

[2] "Proceedings," General Grand Chapter, 1798–1856, pp. 218, 219, Reprint.

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Resolved, That the Association holding its meetings in the City of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons is an irregular and unauthorized Masonic body; and it is hereby disowned, and repudiated as spurious, clandestine, and illegal.

Masonic intercourse, public and private, was forbidden, and due notice of these resolutions was to be forwarded to the acting Secretary of said body by the General Grand Secretary.[1]

The Deputy General Grand High Priest reported September 14, 1847, that since the Convocation of 1844 he had issued Dispensations to the following bodies in Louisiana: New Era, No. 2; Red River, No. 3; East Feliciana,[2] No. 4. No dates were given. He had also issued a Dispensation to Holland Chapter, No. 1, at New Orleans, to continue work,[3] April 7, 1845, and a new Charter was recommended and granted. When the Charter to East Feliciana, No. 4, was granted, by request of the Chapter the name and place were changed to Clinton, at Clinton.[4] Charters were also granted, September 15, 1847, to New Era, No. 2, at New Orleans; Red River, No. 3, at Shreveport.

Representatives of the above four Chapters met in the Masonic Hall, New Orleans, May 1, 1848, to organize a Grand Chapter for Louisiana. Companion D. F. Reeder, High Priest, Clinton Chapter, No. 4, presided, and Companion W. H. Howard, King, New Era Chapter, No. 2, officiated as Secretary until the permanent officers were elected and installed.

At the fourteenth Convocation of the General Grand Chapter, September 10, 1850, a Committee reported that

On the personal knowledge of one of their own members who represents that State (Louisiana) in this Body, that those difficulties are now adjusted, and that the different Grand Bodies of that State, in all degrees of Masonry, are now united as one in that harmony without which our Order can not exist.[5]

At this Convocation (1850) the General Grand King, Companion Willis Stewart, reported that on April 17, 1848,

[1] "Proceedings," General Grand Chapter, 1798–1856, p. 128.
[2] "Proceedings," General Grand Chapter, 1798–1856, p. 209.
[3] "Proceedings," General Grand Chapter, 1798–1856, p. 209.
[4] "Proceedings," General Grand Chapter, 1798–1856, p. 225.
[5] "Proceedings," General Grand Chapter, 1798–1856, p. 248.

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He had authorized Holland Chapter, No. 1; New Era Chapter, No. 2; Red River Chapter, No. 3, and Clinton Chapter, No. 4, in the State of Louisiana, to organize and establish a Grand Chapter for that State.[1]

Maine

As the territory occupied by Maine was a part of Massachusetts until it was made a State in 1820, the Grand Chapter of Massachusetts granted a Warrant of Constitution to organize a Chapter in Portland, February 13, 1805. The same Grand Chapter issued Dispensations December 17, 1819, to Montgomery, at Bath, and to New Jerusalem, at Wiscasset; on December 29, 1819, to Jerusalem Chapter, in Hollowell. Henry Fowle, Deputy Grand High Priest, constituted these three Chapters, respectively, July 18, 19, and 21, 1820, as reported by him to James Prescott, Grand High Priest.

The three Chapters, with Mt. Vernon Chapter, of Portland, met in Convention at Portland, February 7, 1821,[2] and adopted provisionally the Constitution of the Grand Chapter of Massachusetts. Companion Charles Fox, of Portland, was elected Grand High Priest, and Companion James Lorin Child, of Augusta, Grand Secretary. The Grand Royal Arch Chapter of Maine was incorporated by a special Act of the State Legislature, approved by the Governor, January 22, 1822.

The first reference to Royal Arch Masonry in Maine by the General Grand Chapter is found in the proceedings for the triennial Convocation, September 15, 1826,[3] when a Committee reported the legal Constitution of the Grand Chapter, and by resolution that Grand Chapter was recognized and received under the authority and sanction of the General Grand Chapter.

Companion Robert P. Dunlap, a member of the Grand Royal Arch Chapter of Maine, was General Grand High Priest of the General Grand Chapter of the United States for three terms, in 1847, 1850, and 1853; and Companion Josiah H. Drummond, another and a very prominent member, was General Grand High Priest in 1871.

[1] "Proceedings," General Grand Chapter, 1798–1856, p. 253.

[2] "Proceedings," Grand Royal Arch Chapter of Maine, Vol. I, p. 1.

[3] "Proceedings," General Grand Chapter, 1826, p. 82.

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Maryland

A circular letter from Concordia Chapter in Baltimore was issued to all the chapters in Baltimore and the "Encampment of Excellent, Super-Excellent, Royal Arch Freemasons" (in the District of Columbia), inviting them to send representatives to a Convention to be held in the City of Washington, January 21, 1807, to take into consideration the propriety of forming a Grand Chapter for the State of Maryland and the District of Columbia. The Baltimore Chapters which met in this Convention were Washington, Concordia, and St. John's.

Companion Edward T. Schultz says in his *History of Capitular Masonry in Maryland* that "Undoubtedly (Washington Chapter) was the Royal Arch Chapter of Jerusalem, instituted in 1787 by virtue of the Dispensation or Warrant of Lodge No. 7, Royal Arch Chapter of Jerusalem, at Chestertown, and was attached to Lodge No. 15, now Washington Lodge, No. 3." This Chapter was merged with Concordia in 1822.

Companion Schultz in his *History* also informs us that:

> It is probable that Royal Arch Chapters were attached to most of the active Lodges in the State. Hiram Lodge, No. 27, at Port Tobacco, as we have seen, resolved to open a "Royal Arch Chapter." There is evidence to show that *more* than one Dispensation was granted in the year 1797. Brother David Kerr was at the time Grand Master, and by virtue of the power and control of the Royal Arch Degree, believed to be inherent in Grand Masters, issued his Dispensations for the formation of these *several Chapters* which then, in connection with the Chapter attached to Washington Lodge, formed, June 24, 1897, the first Independent Grand Chapter in the United States. The Grand Chapter claimed to have been organized in 1796 in Pennsylvania, was an appendage to the Grand Lodge of that State, and did not become independent until the year 1824.[1]

The Grand Chapter of 1797 in Maryland became inactive 1803, and was revived in 1807, according to documents shown by Companion Schultz.

A Grand Royal Arch Convention was held by the Royal Arch Chapters in the State of Maryland and District of Columbia in the City of Washington on January 21, 1807. Washington, Concordia, and St. John's Chapters of Baltimore, Federal and Washing-

[1] "History of Capitular Masonry in Maryland," pp. 321, 322, 323.

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ton Naval of Washington City and Potomac Chapter of Georgetown of the District of Columbia were represented. This Convention resolved unanimously to organize a Grand Chapter for the State of Maryland and the District of Columbia. They elected Grand Officers, and opened the Grand Chapter in ample form. A Committee was appointed to frame a Constitution, which was submitted and unanimously adopted.

The Degrees recognized by this Grand Chapter were Mark Master, Past Master, Most Excellent Master, and Royal Arch.

We are further informed by Companion Schultz that

> Since the finding of these books (old Records), documents have been brought to light, which in connection with them throw much light upon the early history of the Grand Royal Arch Chapter of Maryland, and the District of Columbia, which as it will be seen was the title of the body subsequently formed by the representatives of the Chapters in Baltimore and Washington.[1]

The great care and zeal of Companion Schultz deserves especial praise by all historians of Freemasonry, for his valuable service under very serious personal handicap—total blindness for several years—to the history of Maryland in all branches. He says further:

> Some months since we learned that the Masonic papers of Philip P. Eckel, which were supposed to have been lost or entirely destroyed, were in the possession of his granddaughter, Mrs. David J. Bishop, living in this city (Baltimore), and who has since most kindly placed them at our disposal. These papers were found to be of great interest as they disclosed the existence of Masonic bodies held in Baltimore prior to the year 1800, that were not previously known or mentioned by any Masonic writer.

Brother Eckel was perhaps the most active and zealous Freemason that ever lived in that jurisdiction. There is scarcely a record or document existing in this State, from about 1792 to 1828, that does not mention his name in some capacity. Brother Mackey says: "He was one of the most distinguished and enlightened Freemasons of his day." Brother Singleton deemed him an "Inspector General" of the A.·.A.·.S.·.Rite.

Companion Schultz furnishes *fac-simile* copies of several of the documents mentioned above. To prove that a Grand Chapter existed in Baltimore there is such a copy of a "Dispensation"

[1] "Freemasonry in Maryland," Vol. I, pp. 317, 318.

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from David Kerr, Grand High Priest, to Philip P. Eckel as High Priest, to assemble a sufficient number of Companions to open and hold a Chapter of Royal Arch Masons, etc., in Baltimore, which was to continue in force until June 20, 1797. This Dispensation is dated May 8, 1797.

No further records have been discovered of the Grand Chapter organized in 1807, or the reorganization of 1814. On May 9 of that year delegates from Chapters Nos. 1, 2, and 3 met at Baltimore, when a Constitution for the Grand Royal Arch Chapter of the State of Maryland and District of Columbia was adopted and Grand Officers elected.[1]

This Grand Chapter continued with the above title until the withdrawal of the Chapters in the District of Columbia, except Potomac, No. 8, at Georgetown, which decided to remain under the jurisdiction of Maryland. This separation was done by the authority of the General Grand Chapter, August 30, 1822.[2]

After this the Grand Chapter of the District of Columbia ceased to exist, and the Chapters in Washington City and Alexandria had no Grand Head until 1841, when steps were taken to place the Chapters in the District of Columbia under the control of the Grand Chapter of Maryland.[3] This continued until May 7, 1867, when the three Chapters in the District of Columbia, under the jurisdiction of Maryland and District of Columbia, namely: Columbia, Washington, and Mount Vernon, duly constituted the Grand Chapter of the District of Columbia.

The matter came officially before the General Grand Chapter in 1865 when the following resolution was referred to a Committee:

> *Resolved*, That the Royal Arch Chapters in the District of Columbia or any three of them, are hereby authorized to establish a Grand Chapter for the District of Columbia; and whenever such Grand Chapter shall be organized, the jurisdiction now exercised over the Chapters taking part in the same, by the Grand Chapter of Maryland, shall cease.[4]

That Committee reported in 1868, and the Grand Chapter of the District of Columbia was sustained.

[1] "Freemasonry in Maryland," Vol. I, p. 325.

[2] "Proceedings," General Grand Chapter, 1826, p. 77.

[3] "Proceedings," General Grand Chapter, 1841, p. 161; 1842, p. 181.

[4] "Proceedings," General Grand Chapter, 1865, p. 31.

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Massachusetts

The beginning of the Grand Royal Arch Chapter of Massachusetts may be found in "A Convention of Committees" from St. Andrew's Chapter of Boston, King Cyrus Chapter of Newburyport, Mass., and Temple Chapter of Albany, N. Y., who met in Masonic Hall, Boston, Wednesday, October 24, 1797, and voted to issue a circular declaring their belief "that there should be a Grand Chapter of Royal Arch Masons established" in each State.

In response to this circular, a Convention of delegates representing St. Andrew's and King Cyrus Chapters of Massachusetts, Providence Chapter of Rhode Island, Solomon Chapter, Franklin Chapter No. 4, and Franklin Chapter No. 6, of Connecticut, and Hudson Chapter of Hudson, N. Y., assembled in Hartford, Conn., January 24, 1797, and formed the Grand Royal Arch Chapter of the Northern States of America.

At this Convention it was decided there should be a Grand Chapter of Royal Arch Masons established in each State. The first meeting of the Massachusetts Grand Chapter was appointed for March 13, 1798. The State bodies were first designated Deputy Grand Royal Arch Chapters. The title "Deputy" was dropped after April, 1799. At the Annual Meeting held in Newburyport, September 17, 1799, the Grand Royal Arch Chapter of Massachusetts was fully established.

The Grand Chapter was founded agreeably to the Constitutions of the General Grand Chapter adopted January 26, 1798.

Two Chapters only, St. Andrew's of Boston and King Cyrus of Newburyport, were concerned in organizing the Grand Chapter of Massachusetts. Its first meeting was held in the Green Dragon (Masonic Hall), Tuesday, March 13, 1798.

St. Andrew's Chapter was formed in 1769. The record of its first meeting is under date of August 18 and of its first work August 28, 1769. It was called the Royal Arch Lodge of Boston and retained this name up to July 26, 1792, when it was mentioned as "Chapter." It was not called *St. Andrew's* Chapter until May 11, 1797.

Ten brethren were concerned in forming the Royal Arch Lodge. Of these brethren, James Brown, the Master, was Senior

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Warden, and Charles Chambers, the Senior Warden, was Master of Army Lodge No. 322 and William McMullen, a member, was Junior Warden of the same Army Lodge. One other, John Woddington, was undoubtedly a member of an Army Lodge as his name does not appear after the withdrawal of the soldiers. Of the other six, four were members of the Lodge of St. Andrew and possibly the other two, although this can not now be determined with certainty.

The connection of the Army brethren with the "Boston Massacre," March 5, 1770, terminated their relations with the Royal Arch Lodge and suggested a question of its right to continue. The matter was referred to Grand Master Joseph Warren who, under date of June 21, 1770, gave the Lodge permission to continue until he should be instructed from Scotland whether or not to grant a Charter. Nothing came from this and July 25, 1771, it was voted to write to Brother "De Mott" (Laurence Dermott of the Grand Lodge of England, the Antients). There is no record of any answer from him. April 5, 1797, it is recorded, that it was "Their opinion that the only proper application for a Warrant should be to the Grand Holy Royal Arch of England."

It is quite common for Masonic writers to speak of the Royal Arch Lodge and the Lodge of St. Andrew as one and the same. Such was not the fact. If it were so, there would have been no question of the right of the Royal Arch Lodge to continue its work. The Royal Arch Lodge depended on the Lodge of St. Andrew as the source of its membership as there were no other "Antient" Freemasons in the town. During the period of doubt concerning their right to continue, the brethren were glad to make use of the Charter of the Lodge of St. Andrew. This fact is shown by a record of 1790 when it was voted: "to return thanks of this Lodge to St. Andrew's Lodge for their politeness in granting us the use of their Charter." Dependence was placed on this Charter probably until the Grand Chapter was established. This does not disprove the conviction that the two bodies were independent and separate, each with its own records and management distinct from the other.

We know very little of the beginning of King Cyrus Chapter beyond the date of its organization, July 9, 1790. The difference of its work from the Boston body proves its origin was derived

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from some other source. A conference of the officers of the two bodies was held in 1795 when uniform work was adopted which is substantially the Massachusetts work of the present day.

Michigan

At the fifth regular Convocation of the General Grand Chapter, held on September 9, 1819, the Committee reported that the General Grand High Priest De Witt Clinton had granted a Dispensation to Monroe Chapter, No. 1, at Detroit, December 3, 1818.[1] The brethren forming this Chapter were members of Zion Lodge.

A Dispensation was reported to the twelfth meeting of the General Grand Chapter as having been granted, by the Deputy General Grand High Priest, May 16, 1844, to St. Joseph Valley Chapter, No. 2, at Niles. The same officer reported, at the thirteenth Convocation, held September 14, 1847, that a Dispensation had been granted (without date) to Jackson Chapter, No. 3, at Jackson.

Companion John Barney, Masonic lecturer, then living at Chicago, was given a proxy to consecrate St. Joseph Valley Chapter. This duty he performed on February 11, 1845, "when he instructed the officers in the work and lectures and gave them that system which afterwards became the standard work in this State." [2]

A Charter was granted to Monroe Chapter, No. 1, September 11, 1819; and at the session of September 14, 1847, a Charter was granted to St. Joseph Valley, No. 2; and September 16, 1847, to Jackson Chapter, No. 3, by vote of the General Grand Chapter.

The General Grand Scribe, Companion E. S. Barnum, in January, 1848, authorized the Chapters in Michigan to meet and organize a Grand Chapter for the State. A Constitution for the proposed Grand Chapter being approved by the three Chapters, a Convention of representatives was held on March 9, 1848, at Jackson, when Companion E. Smith Lee presided, and Companion Czar Jones was Secretary. Companion Lee and Companion William M. Lister were elected Grand High Priest and Grand Secretary and were installed on March 19, 1848, at Detroit

[1] "Compendium," p. 60.

[2] "Freemasonry in Michigan," J. S. Conover, 1897, p. 420.

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Dispensations were granted during the following year to new Chapters at Marshall, Pontiac and Ann Arbor.

Minnesota

The Royal Arch Masons in the Territory met in the office of Companion G. L. Becker in July, 1853, to organize for a Chapter at St. Paul. Companion A. T. C. Pierson was the choice for High Priest. A petition was prepared and Companion Pierson was deputed to carry it to the nearest Chapter, at Dubuque, Iowa, 400 miles away, to secure the necessary approval. This was cheerfully done at a special Convocation and the petition was then sent to Companion Willis Stewart, General Grand King, at Louisville, Kentucky.[1]

Royal Arch Masonry here is mentioned in the *Proceedings* of the General Grand Chapter, at the fifteenth Convocation, held September 17, 1853, when the Committee reported that "a number of Companions at St. Paul, Minn., have petitioned the General Grand King for a Dispensation," and recommended that a Dispensation be issued by the Deputy General Grand High Priest.[2] At the triennial Convocation, September 11, 1856, a Charter was granted.

Dispensations were issued by the General Grand High Priest to the following Chapters: Vermillion, No. 2, in Hastings, June 20, 1857; St. Anthony Falls, No. 3, in St. Anthony, January 5, 1858. On September 14, 1859, Charters were granted to them.

A Convention was held in St. Paul, by authority of Companion Albert G. Mackey, General Grand High Priest, dated December 1, 1859. December 17, 1859, Companion A. E. Ames presided, and Companion George W. Prescott acted as Secretary, a Constitution was adopted and the Grand Chapter of Minnesota was regularly organized, with Companion A. T. C. Pierson, Grand High Priest, and Companion Ames, Grand Secretary.

Mississippi

The earliest record shows that a Chapter of Royal Arch Masons was instituted at Natchez, Mississippi, in 1816. An ex-

[1] Historical Address, Companion Trevanion W. Hugo, Semi-Centennial, Grand Chapter, Minnesota, 1909, p. 46.

[2] "Proceedings," 1853, p. 320.

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tract from the By-laws signed by "Joseph Semple, Sec'ry, P. T.," reads as follows:

> This Chapter shall be known and designated as the Natchez Royal Arch Chapter, and shall be constituted and continue under the sanction of the Warrant of Harmony Lodge, received from the Grand Lodge of Kentucky, according to their usage and laws, until a Warrant or authority is obtained from the Grand Chapter of the United States, or some other competent authority, claiming and of right exercising jurisdiction over this Chapter as subordinate thereto.[1]

At the sixth Convocation of the General Grand Chapter, September 14, 1826, the General Grand High Priest reported having issued a Dispensation to a Chapter at Port Gibson, Miss. On September 15, at the same meeting, a Charter was granted to this body as Clinton Chapter.[2]

September 14, 1841, the General Grand Chapter was officially informed that a Dispensation was issued to Vicksburg Chapter, June 17, 1840. A Charter was granted to this Chapter on September 17, 1841. At the twelfth session, September 10, 1844, the Deputy General Grand High Priest reported that he had issued Dispensations to Chapters in Mississippi as follows, namely: to Columbus Chapter, February 7, 1842; and to Jackson, August 28, 1843. The General Grand High Priest reported having issued a Dispensation to a Chapter at Holly Springs, October 30, 1841. At the thirteenth session, September 14, 1847, the Deputy General Grand High Priest reported that he had authorized the consecration of three Chapters in Mississippi since the session of 1844, for which Charters had been ordered at that time, namely: Columbus Chapter, at Columbus; Jackson Chapter, at Jackson; and Wilson Chapter, at Holly Springs. He also reported having issued two Dispensations to organize Chapters: Carrollton Chapter, No. 7, at Carrollton; and Yazoo Chapter, No. 8, in Yazoo County.

Agreeably to a petition from the Chapters in Mississippi, the Deputy General Grand High Priest reported that on March 12, 1846, he had granted permission for those Chapters to form a

[1] These By-laws bear the dated imprint "Printed by Andrew Marschalk, Natchez, Miss., 1816."

[2] "Proceedings," General Grand Chapter, 1798–1856, p. 89.

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Grand Chapter for that State; and that he had been officially notified that the Grand Chapter had been duly organized on May 18, 1846.[1]

Missouri

The General Grand Chapter received a report at the regular Convocation of September 11, 1819, that the General Grand High Priest had granted a Dispensation to organize Missouri Chapter in Missouri Territory, at St. Louis, on April 3, 1819. A Warrant was granted, September 16, 1826, at the sixth Convocation, to Missouri Chapter, No. 1.[2]

At the tenth Convocation, September 14, 1838, the General Grand Scribe reported that a Dispensation had been issued for a Charter to Palmyra Chapter, No. 2 (no date given). The Committee recommended a Charter to be issued whenever the provisions of the Constitution should have been complied with. A Charter, however, was not given by the General Grand Chapter, but after the formation of the Grand Chapter of Missouri, a Charter was granted on October 16, 1847.

At the twelfth Convocation of the General Grand Chapter, held on September 10, 1844, the Deputy General Grand High Priest reported having issued Dispensations to Liberty Chapter, No. 3, at Liberty, February 7, 1842; one to Weston Chapter, No. 4, at Weston, January 17, 1843; and one to Booneville Chapter, No. 6, at Booneville, March 3, 1843; one to La Fayette Chapter, No. 5, September 11, 1844. Charters were ordered to all Chapters reported by the Committee, namely: Nos. 3, 4, 5, and 6.

At the thirteenth Convocation, September 14, 1847, the Deputy General Grand High Priest reported that since the session of 1844 he had issued a Dispensation to consecrate Booneville Chapter, No. 6, and he had issued Dispensations to organize St. Louis Chapter, No. 8, at St. Louis, and Hannibal Chapter, No. 7, at Hannibal, Mo. On September 17, 1847, Charters were granted to Hannibal, No. 7, and St. Louis, No. 8.[3]

[1] For all the foregoing particulars see "Proceedings," General Grand Chapter, 1798–1856, pp. 78, 163, 209, 210.

[2] "Proceedings," General Grand Chapter, 1798–1856, pp. 56, 83.

[3] For information of Chapters 2 to 8 see "Proceedings," General Grand Chapter, 1798–1856, pp. 153, 181, 185, 232.

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The Convention to organize a Grand Chapter for the State of Missouri met in St. Louis, October 16, 1846. The delegates of Chapters Nos. 1, 2, 5, and 6 were present, and organized the Grand Chapter.

The report of the General Grand Secretary of the General Grand Chapter, at the thirteenth Convocation, held September 14, 1847, states:

> In the month of November, 1846, I received notice of the formation of a Grand Chapter for the State of Missouri, purporting to be by authority from the General Grand Officers. This, however, was an error; and on being informed by me that there had been no such authority given, it is believed no further proceedings have been had in the matter.[1]

But there were, as in most cases, two sides to this question and we find the following minute in the printed proceedings of that day:

> The Committee to whom was referred the action of the Grand Chapter of Missouri, have had the same under consideration, and respectfully report:
>
> That the Grand Chapter of Missouri was formed, as we think, by the Chapters thereof in good faith, believing that they were fully authorized to do so, from conversations and correspondence with the Companion General Grand Secretary. Your Committee, however, believe that this organization was not strictly in conformity with the Constitution of this General Grand Chapter; therefore,
>
> *Resolved*, That all irregularities be removed, and that said Grand Chapter of Missouri be fully recognized, and that its representatives be invited to seats in this General Grand Chapter.[2]

Companion J. W. S. Mitchell, of the Grand Chapter of Missouri, offered the following resolution which was adopted:

> *Resolved*, That the Chapters working by Dispensation under this jurisdiction in Missouri be, and they are, required to pay dues to this General Grand Chapter up to the period when a Grand Chapter was organized in the said State of Missouri, namely: October 13, 1846.

Montana

The organization of the Grand Chapter of Montana, at Helena, June 25, 1891, was brought about by common consent of the Chapter. The summons to attend the Convention was in accord

[1] "Proceedings," General Grand Chapter, 1798–1856, p. 206.

[2] "Proceedings," General Grand Chapter, 1798–1856, pp. 219, 231.

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with a Warrant issued by the General Grand High Priest, Companion David F. Day.

The Chapters constituting the Grand Chapter were the following:

	Dispensation Issued	Charter Granted
Virginia City, No. 1, at Virginia City,	July 14, 1866,	December 18, 1868.
Helena, No. 2, at Helena,	December, 1867,	December 18, 1868.
Deer Lodge, No. 3, at Butte City,	October 10, 1874,	November 25, 1874.
Valley, No. 4, at Deer City,	July 22, 1880,	August 27, 1880.
Yellow Stone, No. 5, at Miles City,	January 2, 1886,	October 1, 1886.
Billings, No. 6, at Billings,	May 6, 1886,	October 1, 1886.
Livingston, No. 7, at Livingston,	July 15, 1886,	October 1, 1886.
Dillon, No. 8, at Dillon,	January 15, 1887,	November 22, 1889.
Great Falls, No. 9, at Great Falls,	March 13, 1889,	November 22, 1889.

Nebraska

During the triennial Convocation of the General Grand Chapter, September 8, 1865, the General Grand King reported: "On the 21st day of November, 1859, I granted to sundry Companions at the City of Omaha, in Nebraska Territory, a Dispensation to form and open a Chapter of Royal Arch Masons at that place, to be called Omaha Chapter, No. 1." He also reported having issued a Dispensation, January 25, 1860, to Keystone Chapter No. 2, at Nebraska City, and that on July 13, 1865, he had granted a Dispensation to Nebraska Chapter, No. 3, at Plattsmouth.[1] On the same day (September 8, 1865) Charters were granted to all three of these Chapters.

By permission of the Deputy General Grand High Priest of the General Grand Chapter a Convention was held, March 19, 1867, at Plattsmouth, and the Grand Chapter of Nebraska was regularly organized. The following officers were elected and installed:

Companion Harry P. Deuel.....Grand High Priest.
Companion James W. Moore.....Deputy Grand High Priest.
Companion Daniel H. Wheeler.....Grand King.
Companion Edwin A. Allen.....Grand Scribe.
Companion Orsamus H. Irish.....Grand Treasurer.
Companion Elbert T. Duke.....Grand Secretary.

[1] "Proceedings," General Grand Chapter, 1865, pp. 25, 31.

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At the session of the Grand Chapter held June 18, 1867, all of the Companions who participated in the organization of the Grand Chapter were created Life Members thereof, with the privilege of a vote upon any and all matters that might come before the Grand Chapter. In addition to the above named officers the following Companions were named Life Members: Martin Dunham, Robert R. Livingston, William E. Hill, Hiram D. Hathaway, and W. D. Gage.

Nevada

The General Grand High Priest, Companion John L. Lewis, at the triennial Convocation of the General Grand Chapter, September 8, 1865, reported that he had issued a Dispensation in May, 1863, to "Lewis Chapter," at Carson City, Nevada, which name was a compliment to himself. This Chapter received a Charter, dated September 8, 1865. A Dispensation was issued to Virginia Chapter, at Virginia City. From the report in the *Proceedings*, it is very uncertain when the Dispensation was issued. The Charter was granted on September 18, 1868. A Dispensation was issued to Austin Chapter, at Austin, October, 1866, and a Charter, September 18, 1868. A Dispensation was also issued to White Pine Chapter, at Hamilton, January 10, 1871; and a Charter, September 20, 1871.[1]

A Convention of these four Chapters was held by authority of the General Grand High Priest, November 18, 1873, when the necessary steps were taken to form a Grand Chapter.

From the *Proceedings* of the General Grand Chapter for November 21, 1874, we see by the report of the General Grand Secretary that a Dispensation had been issued to St. John's Chapter, at Eureka, April 26, 1873; and also to Keystone Chapter, at Pioche, June 12, 1873.[2] Charters were ordered to be granted on November 21, 1873, to both of these Chapters. The General Grand Secretary said in his report, 1874, that:

> The Chapters organized U.·. D.·. in Nevada, made returns and paid dues to date of the organization of the Grand Chapter of Nevada, of which they became components, in accordance with a custom hitherto approved by the General Grand Chapter.

[1] These dates of the four Chapters are from the "Proceedings," General Grand Chapter, 1865, pp. 23, 31, and 1871, p. 33.

[2] "Proceedings," General Grand Chapter, 1874, p. 41.

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Reno Chapter, No. 7, at Reno, was chartered November 23, 1876; Gold Hill Chapter, No. 8, at Gold Hill, on June 14, 1877; Humboldt Chapter, No. 9, at Winnemucca, on June 12, 1883; Goldfield Chapter, No. 10, at Goldfield, on August 30, 1907; Elko Chapter, No. 11, at Elko, on June 7, 1909; Tonopah Chapter, No. 12, at Tonopah, on June 14, 1910; and Monitor Chapter, No. 13, at Ely, on June 12, 1916.

New Hampshire

Reports made to the Convocation of the General Grand Chapter of the United States, held on June 6, 1816, show that the General Grand King had granted Warrants or Charters for St. Andrew's Chapter at Hanover, January 27, 1807; Trinity Chapel at Hopkinton, February 16, 1807; Washington Chapter, in Portsmouth, November, 1815; Cheshire Chapter, at Keene, May 4, 1816. At this session the Warrants were confirmed on June 7, 1816.[1]

The Grand Chapter of New Hampshire was organized on June 10, 1819, with the following Companions as officers: John Harris, Grand High Priest; Thomas S. Bowles, Deputy Grand High Priest; Henry Hutchinson, Grand King; Broughton Waite, Grand Scribe; John Davenport, Grand Treasurer; Thomas W. Colby, Grand Secretary; Rev. Thomas Beede, Grand Chaplain; Timothy Kenrick, Grand Marshal; Albe Cady, Alpheus Baker, Charles A. Saxton, Andrew Pierce, Grand Stewards, and Jesse Corbett, Grand Tyler.

The General Grand Chapter was duly notified by Companion John Harris, August 21, 1819, and the Grand Chapter was recognized by the General Grand Chapter at the Convocation held September 9, 1819.[2]

The General Grand High Priest issued a Warrant to Union Mark Lodge, No. 1, in Claremont, July 3, 1818,[3] which subsequently passed under the jurisdiction of the Grand Chapter of New Hampshire.

[1] There were no Convocations of the General Grand Chapter between 1806 and 1816. This lapse of time accounts for the wide intervals between the dates of these Charters granted by the same officer. See also the "Compendium," fifth meeting of General Grand Chapter of United States, p. 56.

[2] "Compendium," Fifth Convocation, General Grand Chapter, p. 55.

[3] "Compendium," Fifth Convocation, General Grand Chapter, p. 60.

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New Jersey

The first official notice we find of the introduction of Capitular Freemasonry in New Jersey, is in the *Proceedings* of the General Grand Chapter for June 6, 1816. The General Grand Scribe had granted a Warrant or Charter to Washington Chapter, Newark, May 26, 1813; to Cincinnati Mark Lodge, No. 1, Hanover, April, 1811; and to Union Mark Lodge, No. 2, Orange. Then at the triennial Convocation, September 16, 1826, the General Grand High Priest stated that a Dispensation had been issued by him to Franklin Chapter, No. 3, and a Charter was granted.[1]

A special Committee reported on September 10, that a Charter had been granted by the General Grand High Priest to the State of New Jersey enabling the respective Chapters therein to form and hold a Grand Chapter.[2]

At the triennial Convocation, September 10, 1819, a communication from a Companion from the State of New Jersey on the subject of forming a Grand Chapter was referred to a Committee. The report showed that there were two Chapters in the State of New Jersey under the jurisdiction of the General Grand Chapter, and one under the authority of the State of Pennsylvania, which does not acknowledge the jurisdiction of the General Grand Chapter. The Committee was of the opinion that a Grand Chapter could not be formed until there were three Chapters acknowledging the jurisdiction of the General Grand Chapter, a report which was accepted by that body.[3]

A Dispensation was granted, September 23, 1854, to Enterprise Chapter, No. 2, at Jersey City, and so reported at the triennial Convocation, September 9, 1856, and on February 23, 1856, a Dispensation was issued by the General Grand High Priest to Boudinot Chapter, No. 5, at Burlington.

The Committee at the Convocation of September 9, 1856, reported that:

> Union Chapter, No. 1, Newark, is the only regularly Chartered Chapter now immediately subordinate to this General Grand Chapter. The following

[1] "Proceedings" General Grand Chapter, 1797–1856, pp. 45 and 78.

[2] "Proceedings," General Grand Chapter, 1797–1856, pp. 77, 82.

[3] "Proceedings," General Grand Chapter, 1797–1856, p. 54.

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Chapters have been working under Dispensations from the General Grand Officers from the dates of their Dispensations to this time, namely: Enterprise, No. 2, Jersey City; and Boudinot, No. 5, Burlington. Hiram Chapter, No. 4, Eatontown, having been recognized by the General Grand High Priest as heretofore stated, now stands a regular subordinate on the register of this General Grand Chapter.[1]

We find nothing said later of the Grand Chapter of New Jersey. A resolution was adopted in the General Grand Chapter at its Convocation on September 17, 1841, that Hiram Chapter be advised to place itself under the jurisdiction of the Grand Chapter of the State of New York, and that said Grand Chapter be advised to legalize the proceedings of Hiram Chapter subsequent to the dissolution of the Grand Chapter of New Jersey.[2]

The Deputy General Grand High Priest issued a Dispensation to Union Chapter, No. 1, for Newark, March 13, 1848, and so reported at the triennial held September 10, 1850, and he also granted a Dispensation to Newark Chapter, No. 2, March 20, 1848. Both of these Chapters had Charters granted to them on September 12, 1850.[3]

The General Grand Secretary reported at the session held on September 13, 1853, as follows:

On the 23d of December I received from the Deputy General Grand High Priest a letter from the High Priest of Newark Chapter, stating the loss of the Charter of said Chapter; which letter was endorsed by Companion Stapleton, advising the issuing of a Dispensation enabling the Chapter to continue its work; which Dispensation was issued by the General Grand High Priest.[4]

However, it appears that on September 17, 1853, Newark, No. 2, was merged into Union Chapter.

The peculiar condition of Royal Arch Masonry in New Jersey continued for some considerable length of time, and was not satisfactorily settled until the organization of the Grand Chapter, February 13, 1857.

Hiram Chapter, which, as above shown, was transferred to the jurisdiction of New York Grand Chapter, by the resolution of the General Grand Chapter, September 17, 1841, again desired

[1] "Proceedings," General Grand Chapter, 1797–1856, pp. 364 and 365.

[2] "Proceedings," General Grand Chapter, 1797–1856, p. 168.

[3] "Proceedings," General Grand Chapter, 1797–1856, pp. 250 and 257.

[4] See p. 293 of above "Proceedings."

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to be under the jurisdiction of the General Grand Chapter; and in July, 1853, requested of the Grand Chapter of New York to be so transferred. At the triennial of the General Grand Chapter, the report of the General Grand Secretary shows:

> Upon examining the papers which came into my possession at our last triennial meeting, after the adjournment, I found among them a petition from the officers and members of Hiram Chapter, No. 4, Eatontown, New Jersey, directed to the General Grand Chapter, dated February 3, 1852, setting forth that, that Chapter was, many years before, chartered by the Grand Chapter of New Jersey, and continued to work under said Charter, so long as that Grand Chapter was in existence. That it was then "taken under the fostering care of the Grand Chapter of New York, to which it had ever since been subservient," and praying to be acknowledged and registered as one of the subordinates of this General Grand Chapter. To the petition was appended full power from the Grand Chapter of New York to the petitioners to transfer their allegiance from the Grand Chapter of New York to this General Grand Chapter. That petition seems, from the endorsement upon it, in the hand writing of Compn. Swigert, who acted as my assistant, to have been referred to the Committee on Chapters and Dispensations. It is not mentioned in the *Proceedings*.

A correspondence ensued between the High Priest of Hiram Chapter and General Grand High Priest R. P. Dunlap, who finally directed the General Grand Secretary to register Hiram Chapter on the roll of Chapters subordinate to the General Grand Chapter. This was done on November 14, 1854, and the High Priest George Finch was duly notified, and thereafter the returns were regularly made as a subordinate Chapter to the General Grand Body.[1] A Charter was ordered for Hiram Chapter, September 11, 1856.[2]

The following Chapters applied to the General Grand High Priest for his consent to organize a Grand Chapter: Newark Chapter, No. 2; Hiram Chapter, No. 4, and Boudinot Chapter, No. 5. This approval was dated January 24, 1857, and the Grand Chapter was regularly organized on February 13, 1857.

New York

Presumably the Royal Arch Degree was conferred in this jurisdiction under Lodge Charters, as it was elsewhere in the Colonies, prior to the formation of the Grand Chapter for the New England States and New York in 1798.

[1] "Proceedings," General Grand Chapter, 1797–1856, p. 361.

[2] See above "Proceedings," 1856, p. 373.

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A Warrant was issued by the Duke of Athol, September 5, 1781, making Rev. William Walter the Provincial Grand Master, authorizing him to form a Provincial Grand Lodge in the city of New York. The first meeting of this body was held on December 5, 1782. At that date nine Lodges existed in the city, and there were six Military Lodges of the British Army. Probably Washington Chapter, of New York, styled the "Mother Chapter," originated in the above Provincial Grand Lodge. The early records of Washington Chapter were destroyed by fire in New York, therefore its origin is unknown. However, it granted Warrants for other Chapters through a number of years, Hiram Chapter in Newtown, Connecticut, dated April 29, 1791, being the earliest now known.

The following Chapters assembled in Convention in Albany, March 14, 1798, and organized and established a Deputy Grand Chapter subordinate to the Grand Chapter of the Northern States for the State of New York, namely: Hudson, of Hudson, instituted in 1796; Temple, of Albany, instituted February 14, 1799; Horeb, of Whitestown; Hibernian, of New York City, and Montgomery, of Stillwater. Dates of these three Chapters are not known. Companion Thomas Frothingham was elected Chairman and Companion Sebastian Vischer, Secretary. The Constitution was read by Companion Thomas Smith Webb, and Companion De Witt Clinton was elected Deputy Grand High Priest; John Hanmer, Deputy Grand Secretary.

From the first, Warrants were issued to organize Mark Lodges and Chapters, and prosperity attended the Royal Craft. Thirty-three Chapters and three Mark Lodges were represented in the Grand Chapter in 1820. The Chapters increased to fifty-three in 1829, and sixty-one were represented in 1853; while in 1839 and 1840, following the Morgan affair, about thirteen only were reported.

The General Grand Chapter met in the city of New York in 1816, 1819, 1826, 1829, and 1841. De Witt Clinton served as General Grand High Priest from 1816 to 1826; John L. Lewis in 1865, James M. Austin in 1868, and David F. Day in 1889.

At the meeting of the Grand Chapter of the Northern States, held on January 10, 1799, Section 1 of Article I of the Constitution was changed, and that body assumed the title of General Grand

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Chapter of Royal Arch Masons for the six Northern States of America enumerated in the preamble.[1] The State organizations were, by Article II, Section 1, required to drop the prefix, "Deputy," and were designated as "Grand Chapters."

North Carolina

The General Grand Secretary reported at the thirteenth Convocation of the General Grand Chapter of the United States, held on September 14, 1847, at Columbus, Ohio, that:

> In the State of North Carolina there is no Grand Chapter. The time was when such an institution existed there as a constituent of the General Grand Chapter; but it is believed that it ceased to exist about twenty years ago. There are said to be Chapters at Halifax, Tarborough, Fayetteville, and Wilmington; but they are not in correspondence with the General Grand Chapter, although some of them, if not all, were instituted under its immediate jurisdiction.
>
> . . . . . .
>
> *Note.*—Since the foregoing was written I have received a printed copy of the Minutes of a Convention of delegates from the several Chapters, by which it appears a Grand Chapter has been reorganized for the State of North Carolina. Whether this organization be in strict compliance with the Constitution or not, there can be no doubt it was the intention of the Chapters so to do, as the whole proceeding seems to be with a view of regaining their former position in the Confederation.

A search through the *Proceedings* of the General Grand Chapter, from early 1797 to 1847, shows that the first notice of a Chapter in North Carolina was at the fourth Convocation, June 6, 1816, a special meeting, because of a lapse in 1813, reported when a Charter was to have been issued to Concord Chapter, at Wilmington, May 4, 1815, by the General Grand King. He had also issued a Charter to Phœnix Chapter, at Fayetteville, September 1, 1815.[2]

We find also that at the sixth Convocation, September 14, 1826,[3] the Deputy General Grand High Priest, Companion Fowle, had granted a Warrant to Wadesborough Chapter, at Wadesborough, in 1822 (no date given). At this meeting there was no delegate present from North Carolina.

[1] "Proceedings," General Grand Chapter, 1797–1856, p. 19, and see also p. 10 of the Convocation of January 26, 1798. The six States are listed in the preamble and New York is included.

[2] "Compendium," p. 46.

[3] "Compendium," p. 72.

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When the "Memorial" of the Grand Chapter of Kentucky was presented to the General Grand Chapter at its sixth meeting, September 14, 1826, asking for a dissolution of the latter body, it was referred to a Committee which at the same meeting reported the answers of all the Grand Chapters, and North Carolina is stated as concurring with the Kentucky Grand Chapter's resolution.[1]

At the meeting of the General Grand Chapter (September 14, 1847), above mentioned, the matter concerning a Grand Chapter in North Carolina was referred to a Committee which reported:

> That they have had the same under consideration and find their proceedings to be regular. They assembled as appears by their printed proceedings, on the 28th of June, 1847; three Chapters were represented; they proceeded to elect Officers and adopt a Constitution; in which, however, your Committee would remark there appear to be several unconstitutional articles or sections, and we would respectfully recommend that the Grand Chapter of North Carolina be recognized as a legal Grand Chapter on their altering and amending their constitution to conform to that of this General Grand Chapter." [2]

This recommendation was adopted and therefore the Grand Chapter of North Carolina was legally authorized on September 16, 1847.

Companion L. L. Stephenson was present as proxy for the Grand High Priest at the fourteenth triennial Convocation on September 15, 1850.[3]

North Dakota[4]

After the Chapters in South Dakota, by consent of the Grand Chapter of Dakota, on January 6, 1890, had organized their Grand Chapter, on January 9th following, the representatives of Missouri, No. 6, at Bismarck; Casselton, No. 7, at Casselton; Cheyenne, No. 9, at Valley City; Keystone, No. 11, at Fargo; Jamestown, No. 13, at Jamestown, and Lisbon, No. 29, at Lisbon, met in Convention. They were duly constituted by Companion Theodore S. Parvin, by the authority of a Dispensation from the General Grand High Priest, Noble D. Larner, and the Grand Chapter of North Dakota was organized in ample form with these constituent Chapters: Missouri, No. 1, at Bismarck; Casselton,

[1] "Compendium," p. 70. [2] "Compendium," p. 155. [3] "Compendium," p. 175.

[4] See also articles on Dakota and South Dakota in this chapter.

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No. 2, at Casselton; Corinthian, No. 3, at Grand Forks; Cheyenne, No. 4, at Valley City; Keystone, No. 5, at Fargo; Jamestown, No. 6, at Jamestown; Lisbon, No. 7, at Lisbon.

The first annual Convocation was held at Grand Forks, June 18, 1890. The membership reported of the seven Chapters was three hundred and fifty-five.

Ohio

Three Companions opened a Chapter under the authority of the Warrant of American Union Lodge on June 16, 1792, at Marietta. Where these brethren received the Degrees is now unknown. The Minutes dated June 16, 1792, read thus:

> Royal Arch Lodge under the sanction of American Union Lodge.
> The Lodge convened and present
> Right Worshipful Brother Robert Oliver
> " " " Rufus Putnam
> " " " Griffin Green
> when Brother Daniel Story, R. J. Meigs, Senior, and Joseph Wood, all of the Degree of Master Mason, were regularly advanced through the several grades, from the third to the seventh step of Masonry.[1]

Another meeting was held on December 5, 1792, when the brethren organized, Companion Daniel Story acting as Chairman, and Companion Z. Kimberley, as Clerk. At the election, Companion Rufus Putnam, Robert Oliver, and Daniel Story became the three principal officers, with R. J. Meigs, Secretary, and Joseph Wood, Treasurer.

Nothing is said about "substitutes" and the brethren worked one or three candidates as they happened to have them. The Past Master's Degree was conferred before that of the Mark. At a meeting on March 4, 1800, each of the two candidates paid $10 for the four Degrees. By-laws were prepared by a Committee appointed on March 3, 1801, when the fees were fixed as follows: For passing the chair, $3; Mark Master Mason, $3; Most Excellent Master, $3; Royal Arch, $6. A fine of $1 was also assessed on every member living in Marietta who neglected to attend a regular or special meeting of the Lodge when duly summoned unless a good reason for absence was given. Every

[1] "Proceedings," Grand Chapter of Ohio, 1899, p. 5, Foreign Correspondence Report.

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brother attending refreshment was charged each night, 25 cents, and every visiting brother after the *first* night, 50 cents.

The *Proceedings* of the fourth meeting of the General Grand Chapter, June 6, 1816, show that the General Grand Scribe had granted a Warrant or Dispensation to Washington Chapter at Chillicothe, Ohio, September 20, 1815, which was confirmed on June 7, 1816.[1] The Committee on Examination of Credentials reported:

> On examination it appears that American Union Chapter, of Marietta, originated in the year 1792; that Cincinnati Chapter existed prior to the 27th of January, 1798; that Horeb Chapter had authority from the Deputy Grand High Priest of the State of Maryland and District of Columbia dated 8th March, 1815, which Grand Chapter is in connection with the General Grand Chapter of the United States.

Cincinnati Chapter started the effort to form a Grand Chapter by sending an invitation to the other Chapters to meet at Worthington, October 21, 1816; and on the 24th of that month the Grand Chapter was regularly organized. The Chapters constituting the Grand Chapter were: American Union, No. 1; Cincinnati, No. 2; Horeb, No. 3. Companion Samuel Hoit, Marietta, was elected Grand High Priest, and Companion Benjamin Gardiner, Columbus, Grand Secretary.

The General Grand Chapter, September 9, 1819, "*Voted*, That the Grand Chapter of Ohio be now received into the Union of the State Grand Chapters, under the jurisdiction of this General Grand Chapter."[2]

Oklahoma

The *Proceedings* of the General Grand Chapter, 1880, page 35, show that on February 23, 1878, a Dispensation was issued by M. E. John Frizzell to Companions Edward J. Brooks, High Priest; Joseph S. Murrow, King; George W. Stidman, Scribe, and other petitioners to organize Indian Chapter at McAlester, Choctaw Nation, Indian Territory. The petition was recommended by Belle Vue Chapter, No. 8, at Fort Smith, Arkansas, and the Chapter was organized on March 15, 1878. A Dispensation of February 14, 1880, was also issued by the same authority to Com-

[1] "Proceedings," General Grand Chapter, 1797–1856, p. 45.

[2] "Proceedings," General Grand Chapter, 1797–1856, p. 52.

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panions William H. Cook, High Priest; Joseph S. Murrow, King; Geo. B. Hester, Scribe, and others to organize Oklahoma Chapter at Atoka, Choctaw Nation, which was done March 12, 1880. Indian Chapter, No. 1, was constituted on September 13, 1880, by Companion Samuel Fellows, Past High Priest, Oswego Chapter, No. 7, Kansas; and on October 9, 1880, Oklahoma Chapter, No. 2, was constituted by Companion Wm. H. Cook, High Priest, Cleveland Chapter, No. 39, Tennessee. March 2, 1885, a Dispensation was issued by the General Grand Chapter to Companions John L. McMahan, High Priest; Cyrus S. Jacobs, King; S. H. McGee, Scribe, and six others for Burneyville Chapter No. 3, County Pickens, Chickasaw Nation, and which was organized June 24, 1885. A Dispensation was also issued, March 12, 1886, to Companion Emmett A. Berry, High Priest, Jas. Holland, King; John Rennie, Scribe, and seven others to hold Savanna Chapter, No. 4, County Tobacksy, Choctaw Nation, which was organized April 2, 1886. (See *Proceedings*, General Grand Chapter Convocation, Washington, September 26, 1886.)

General Grand High Priest Larner at the Atlanta Convocation, November 20, 1889, announced that he had issued a Dispensation, January 16, 1888, to Companion Walter N. Evans, High Priest; Robert M. French, King; Robert B. Ross, Scribe, and thirteen others to hold Tahlequah Chapter, No. 5, Cherokee Nation, and it was organized February 1, 1888, and a Charter was authorized, November 20, 1889, but by request bearing the names of Companion Robert H. Ross, King, and Willis T.Richards, Scribe. On the latter date the Dispensation to Burneyville Chapter was surrendered.

October 22, 1889, Companions representing the several Chapters in the Indian Territory met at McAlester and were called to order by Companion E. H. Doyle of Indian Chapter, No. 1, Companion Robert W. Hill was made President and Leo E. Bennett, Secretary. Indian Chapter, No. 1; Oklahoma Chapter, No. 2; Savanna Chapter, No. 4, and Tahlequah Chapter, U. D., were represented. A Constitution was adopted and the following Companions were chosen as officers: Joseph Samuel Murrow, Grand High Priest; John Rennie, Deputy Grand High Priest; Edmond Henry Doyle, Grand King; Lucian A. Conner, Grand Scribe; James J. McAlester, Grand Treasurer; Leo Edmond Bennett,

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Grand Secretary; Robert W. Hill, Grand Chaplain; William A. McBride, Grand Captain of the Host; William H. Essex, Grand Principal Sojourner; Walter N. Evans, Grand Royal Arch Captain; John B. Jones, Grand Master of Second Veil; James S. Stapler, Grand Master of First Veil; John H. Jackson, Grand Sentinel.

The Grand Chapter was duly constituted by Most Excellent Edmond H. Doyle, February 15, 1890, acting under the Dispensation, January 17, 1890, of David F. Day, General Grand High Priest. Owing to the change from Territory to State it was resolved, April 21, 1908, that the title become "The Grand Royal Arch Chapter of Oklahoma."

Pennsylvania

The first Chapter of Royal Arch Masons in Pennsylvania was that working under the Warrant of Royal Arch Lodge, No. 3, formed in 1763 out of a part of Lodge No. 2, Antient York Masons. The latter Lodge had been erected in 1757 by Antient York Masons at Philadelphia, a number of these brethren being Irish Royal Arch Masons. The Royal Arch was conferred by them in Lodge No. 2 as early as 1757 or 1758.

There are no records to show that Lodge No. 2 conferred the Royal Arch after the erection of Royal Arch Lodge, No. 3, now known as Lodge No. 3, F. & A. M. of Pennsylvania.

The Masonic clothing used by Grand Master William Ball in 1758 is now in the archives of the Grand Lodge of Pennsylvania.

From that period, 1758, until the fall of the year 1795 all Royal Arch Chapters were attached to subordinate Lodges under the jurisdiction of the Grand Lodge. At an Extra Grand Lodge of the Commonwealth of Pennsylvania, held November 17, 1795, a letter was received and read, signed by Brother Matthias Sadler, as Grand High Priest of a Grand Royal Arch Chapter, by him said to be established under the several Warrants of Lodges No. 19, 52, and 67, held in Philadelphia. On motion, the Grand Lodge considering such action irregular, suspended the Warrants of the three Lodges named until the next Grand Communication. At an adjourned meeting of the Grand Lodge, held November 23, 1795, the Committee appointed on the 17th of that month to take into consideration the action of Lodge 52, etc., reported fully

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on the matter and offered the following resolutions, which were adopted:

Whereas, The supreme Masonic jurisdiction over all Lodges of Antient York Masons, held in Pennsylvania, has uniformly been and is duly and legally vested in the Grand Lodge of Pennsylvania;

And *whereas*, The number of Royal Arch Masons is greatly increased, insomuch that other Chapters are established in this city and in other parts of Pennsylvania;

And *whereas*, It was always contemplated that such Chapters, regularly held, should be under the protection of this Grand Lodge;

And *whereas*, It is the prevailing wish of the Royal Arch Masons within this jurisdiction that a Royal Arch Grand Chapter should be opened under the authority of this Grand Lodge. Be it therefore, and it is hereby resolved, that a Grand Royal Arch Chapter be opened under the immediate sanction of the Grand Lodge of Pennsylvania.

At a Communication of the Grand Lodge, March 5, 1798, "Rules and Regulations for the government of the Grand Holy Royal Arch Chapter, held under the protection of, and supported by, the Grand Lodge of Pennsylvania, unanimously agreed to and established a Grand Chapter, held in Philadelphia, February 24, 1798," were confirmed.

In the declaration, preceding these rules and regulations, was the following:

Ancient Masonry consists of four Degrees, the three first of which are that of the Apprentice, the Fellow Craft, and the sublime Degree of Master; and a brother being well versed in these Degrees, and having discharged the offices of his Lodge, particularly that of Master, and fulfilled the duties thereof with the approbation of the brethren of his Lodge, is eligible, on due trial and examination by the Chiefs of the Chapter to whom he shall have applied, and by them found worthy of being admitted to the fourth Degree, The Holy Royal Arch.

The first of the rules recognized and required the authority of a Lodge Warrant, and declared:

That no Chapter of Holy Royal Arch shall be held or convened within the Commonwealth of Pennsylvania or Masonic jurisdiction thereunto belonging, but under the authority and sanction of a regular subsisting Warrant granted by the Grand Lodge according to the old Institutions, and by the consent of said Lodge first signified to the Grand Chapter.

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Later on, the Degrees of Mark Master and Most Excellent Master were permitted to be conferred (so as to enable Companions of Pennsylvania to enter Chapters in other States), but the conferring of them was not to be considered as a recognition of these as Degrees of Ancient York Masonry.

This state of affairs continued until May 17, 1824, when the dependent Grand Chapter to the Grand Lodge was closed without date, indefinitely. On the same day, "At a meeting of the Companions of the Holy Royal Arch, convened at the Masonic Hall," it was "*Resolved*, That the Companions now present do organize themselves into a Grand Holy Royal Arch Chapter." Therefore, on May 24, 1824, officers were elected, Companion Michael Nisbet being the first Grand High Priest of the Independent Grand Chapter. The latter body controls all the Degrees conferred by any or all of its sister Grand Chapters with the exception of that of Past Master, which the Grand Lodge reserves for its own exclusive use.

The Grand Chapter of Pennsylvania has not been a constituent of the General Grand Chapter of the United States.

Rhode Island

Washington Chapter, "Mother," of New York, gave a Charter to Providence Royal Arch Chapter, September 3, 1793. Providence Royal Arch Chapter joined with the other Chapters in the organization of the Grand Chapter of Rhode Island on March 12, 1798.

This Grand Chapter took part in the organization of the General Grand Chapter [1] and it was at the Providence Convocation, 1799, that the name "General Grand" was adopted. The Grand Chapter of Rhode Island continued as a constituent member of the General Grand Chapter until the Civil War period (1861–65). As the General Grand Chapter's Convocations were thereby interrupted, this Grand Chapter, as well as some others, held that in consequence of the non-attendance at the regular sessions, the General Grand Chapter had been dissolved. The Grand Body remained out of the Union until the session held October 12, 1897, when she again sent her representatives and rejoined the General Grand Chapter.

[1] "Compendium," General Grand Chapter of United States, p. 8.

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This action was resolved upon at the ninety-ninth annual Convocation of the Grand Chapter of Rhode Island, on March 9, 1897.[1]

South Carolina

A Warrant was granted by the Grand Chapter of New York, February 1, 1803, to Carolina Chapter, Charleston. At the third regular meeting of the General Grand Chapter, January 9, 1806, the General Grand Officers reported the granting of a Warrant for a Chapter at Beaufort, South Carolina, by the name of Unity Chapter, and the official action was then confirmed.[2] The Dispensation for this Chapter was issued March 1, 1805.

Because of the war with Great Britain there was no Convocation of the General Grand Chapter until 1816, which was the fourth, being a special. At the meeting of 1806 a petition for a Chapter in Charleston, by Companion Bryan Sweeny and others, was presented and refused, because it was not recommended by any adjacent Chapter.[3]

The Grand Chapter for the State of South Carolina was instituted on May 29, 1812. There is no reference to the organization of the Grand Chapter of South Carolina in the *Proceedings* of the General Grand Chapter; but at the fourth Convocation, held June 6, 1816, Thos. Smith Webb is reported as *proxy* for Wm. Young, the Grand High Priest, and Foster Burnet as *proxy* for Benj. Phillips, Grand Scribe. Therefore, that Grand Chapter was duly recognized as a constituent of the General Grand Chapter. We must presume that during the war period, 1812, as was reported to the General Grand Chapter, "the situation of the country was such at that time as to render it highly inconvenient for the General Grand Chapter to convene."[4] This Grand Chapter was also represented at the Convocations, held in 1826 and 1829, but not again until 1844, and then not until 1859.

During the years 1861 to 1865 that Grand Chapter refused to withdraw its allegiance to the national body. "And, by a resolution adopted in 1861, the oaths of office and of initiation have

[1] "Proceedings," General Grand Chapter, 1897, p. 29.
[2] "Proceedings," General Grand Chapter, 1806, p. 30.
[3] "Proceedings," General Grand Chapter, 1806, p. 31.
[4] "Proceedings," General Grand Chapter, 1816, p. 41.

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included allegiance to the General Grand Chapter," was proudly asserted in the Convocations of 1862–65 by Companion Albert G. Mackey, General Grand High Priest and Past Grand High Priest of the Grand Chapter of South Carolina.[1]

South Dakota

When it was decided by the Chapters of the Dakota Grand Chapter to organize two Grand Chapters, namely, for North and South Dakota, a Convention was held on January 6, 1890, at Yankton, by all the Chapters located in South Dakota.

There were present the representatives of the following Chapters, namely: Yankton, No. 1, at Yankton; Aberdeen, No. 14, at Aberdeen; Mitchell, No. 16, at Mitchell; Brookings, No. 18, at Brookings; Orient, No. 19, at Flandreau; Rabboni, No. 23, at Webster. Companion Theodore S. Parvin was present, and by authority of a Dispensation originally issued to him, as Deputy, by General Grand High Priest Noble D. Larner, which was confirmed by the then General Grand High Priest David F. Day, he constituted the Grand Chapter of South Dakota in ample form.

These particulars relating to South Dakota should be read in connection with the information already given in reference to Dakota and North Dakota.

Tennessee

March 2, 1818, the General Grand High Priest issued a Dispensation to Cumberland Chapter, in Nashville, Tennessee,[2] which received a Charter at the Convocation of the General Grand Chapter, September 11, 1819.

At the Convocation of September 15, 1826, it was reported that Dispensations had been issued to the following Chapters, namely: Franklin Chapter, at Franklin, March 25, 1824; Clarksville Chapter, at Clarksville, December 11, 1824; LaFayette, at Columbia, January 5, 1825. At the same session Charters were ordered to be issued to these Chapters.[3] At the session of September 16, 1826, the Grand Chapter of Tennessee was regularly recognized as having been duly organized and constituted, and became

[1] "Proceedings," 1865, p. 11.

[2] "Proceedings," 1819, p. 60.

[3] "Proceedings," General Grand Chapter, 1826, p. 78.

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a constituent of the General Grand Chapter.[1] In that year Companion William G. Hunt was Grand High Priest; Companions Tannehill and Steel were Deputy Grand High Priests; Companions Steel and Langtry were Grand Kings, and Companion Dyer Pearl was Grand Scribe.

Texas

When the General Grand Chapter met on December 8, 1835, an application was made by Companions Samuel M. Williams, James H. C. Miller, and others associated with them, for a Charter to constitute a Chapter of Royal Arch Masons in Texas. The Committee, to whom this petition was referred, recommended on December 9, that a Warrant or Charter be issued to them by the name of San Filipe de Austin, Royal Arch Chapter, No. 1.[2]

The reader must not infer that Companion Williams and his associates then resided somewhere in Old Mexico. Texas at the time was a part of Mexico and attached to Coahuila. Companion Williams received the first three Degrees on the same evening in Independent Royal Arch Lodge, No. 2, New York, November 21, 1835. He was exalted in Jerusalem Chapter, No. 8, New York City, and received all the Chapter Degrees on the same evening, November 25, 1835. Companion Williams landed on Galveston Island in June, 1840, and opened a Chapter by virtue of the Charter received nearly five years before, and of which he had been installed High Priest in New York. Although his Charter was for a Chapter in Mexico, he established it in the Republic of Texas which at that time was not in either Mexico or the United States.

At the Convocation of the General Grand Chapter, September 14, 1850, eight Chapters received Charters, the General Grand King having reported that Dispensations had been issued to them by him. These are listed in the table.[3]

Those Chapters in the table having their Dispensations continued were recommended and authorized to surrender them, and receive Charters from the Grand Chapter of that State, if one was

[1] "Proceedings," General Grand Chapter, 1826, p. 82.

[2] "Proceedings," 1835, pp. 129, 133.

[3] "Proceedings," 1850, pp. 252, 257, 258, 268, 272.

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organized previous to the next Convocation of the General Grand Chapter.

The First Grand Chapter of the Republic of Texas was formed by a Convention of Royal Arch Masons, delegates from San Filipe de Austin Chapter, of Galveston; Cyrus Chapter, of Matagorda; Lone Star Chapter, of Austin, and Rising Star Chapter, of San Augustine. The Convention met in the city of Austin on the 14th of December, 1841.[1]

The Grand Chapter was organized and a Constitution drafted. Companion J. H. Walton of San Filipe de Austin Chapter, at

EARLY ROYAL ARCH CHAPTERS IN TEXAS

Name	Dispensation Issued	Charter Granted	Place
Washington Chapter, No. 2	May 5, 1848	September 12, 1850	Houston.
Jerusalem Chapter, No. 3	March 10, 1849	Dispensation continued	Anderson.
Trinity Chapter, No. 4	March 14, 1848	Dispensation continued	Crockett.
Brenham Chapter, No. 5	April 14, 1849	September 12, 1850	Brenham.
Austin changed to Lone Star Chapter, No. 6	April 14, 1849	September 12, 1850	Austin.
San Jacinto Chapter, No. 7	January 22, 1850	Dispensation continued	Huntsville.
Washington changed to Brazos Chapter, No. 8	No date, 1850	September 13, 1850	Washington.
Rising Star Chapter, No. 9	February, 1850	September 14, 1850	San Augustine.

Galveston, was Chairman of the Convention and he appointed Companion H. W. Raglin of Lone Star Chapter, of Austin, as Secretary. San Filipe de Austin Chapter declined to sign the Constitution and withdrew from the Convention. The Constitution was adopted and ratified on December 21, 1841. It was signed by B. Gillespie, Grand High Priest, and attested by H. W. Raglin, Grand Secretary.

Probably no Convocation was held in 1842. The transactions of 1844 to 1849 inclusive, with the original Constitution, were given in full in the reprint prepared by Companion George Lopas, Grand Secretary, the Grand Chapter of Texas in 1895 authorizing this to be done. The Grand Chapter met in 1848, but the proceedings were not then printed.

When this Grand Chapter was dissolved, there were nine Chapters, namely: Cyrus, No. 1, at Matagorda; Lone Star, No. 3, at Austin; Rising Star, No. 4, at San Augustine; Washington,

[1] "Historical Sketch," by George Lopas, Grand Secretary, 1897, p. 3.

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No. 5, at Washington; De Witt Clinton, No. 6, at Clarksville; Jerusalem, No. 7, at Alta Mira (Fanthorp's); Houston, No. 8, at Houston; Brenham, No. 12, at Brenham, and Trinity, No. 13, at Crockett. Companion Lopas was unable to account for the missing Nos. 2, 9, 10, and 11, and was unable to learn of their names or locations.

Chapter San Filipe de Austin, No. 1, to be located at San Filipe de Austin, was never at that place, but was opened at Galveston, June 2, 1840. This change was reported to the General Grand Chapter in 1844. On September 12 by a resolution the removal was approved.[1]

A Scotchman, Dugald McFarlane, organized a Chapter in Matagorda, in 1837, and named it Cyrus Chapter. Companion McFarlane was a citizen of Texas, a member of Matagorda Lodge and was working under the authority of Matagorda Lodge, A. F. & A. M. as were all of the Chapters working under authority of their respective Lodges. Chapter San Filipe de Austin, No. 1, was not so planned to operate but Companion Williams had not then commenced Chapter operations at Galveston.

Doubts having arisen as to the legality of Cyrus Chapter, in 1841, they petitioned the Grand Lodge of the Republic of Texas for a Dispensation to open a Chapter. A Dispensation was issued to them, December 10, 1841. Dispensations were also issued on December 10, 1841, to Rising Star Chapter, at San Augustine, and Lone Star Chapter, at Austin.[2]

After the organization of the Grand Chapter a memorial was addressed to the Grand Lodge of Texas, which setting forth certain reasons therefor, respectfully asked the Grand Lodge "to relinquish and surrender all jurisdiction and control over the Royal Arch Chapters and Royal Arch Masons in the Republic of Texas upon the surrender of the Dispensations heretofore granted by your Worshipful Body."[3] This request was granted by the Grand Lodge of Texas.

All irregularities of these Chapters in Texas in the early years were remedied by the action of the General Grand Chapter in the one case of San Filipe de Austin Chapter, and by

[1] "Proceedings," General Grand Chapter, p. 191.

[2] "Ruthven's Reprint," vol. i, p. 101.

[3] "Ruthven's Reprint," vol. i, p. 112.

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the Grand Lodge of the Republic of Texas as to the other Chapters.

The General Grand Chapter, however, did not recognize the Grand Chapter of Texas as regularly constituted, as they had not asked permission to organize. The General Grand Chapter in 1847 passed a resolution forbidding Royal Arch Masons under that jurisdiction from holding Masonic intercourse with the Grand Chapter of Texas, its subordinates, and those acknowledging its authority.

At the formation of the Grand Chapter of Texas in the city of Galveston, December 30, 1850, the following Chapters were represented: San Filipe de Austin, No. 1, chartered by the General Grand Chapter, December 9, 1835; Washington, No. 2, Brenham, No. 5, and Brazos, No. 8.

Of the Chapters organized by authority of the General Grand Chapter, all but San Filipe de Austin, No. 1, surrendered their authority from the General Grand Chapter to the Grand Chapter of Texas, and received their Charters, dated June 25, 1851, and signed by the Grand Officers elected at the second annual Convocation in the town of Huntsville, June 24, 1851.

San Filipe de Austin, No. 1, received a Charter from the Grand Chapter of Texas on June 22, 1860. In that year they desired to put the old Charter for greater permanent security in a safe and use the other one in the Chapter room.[1]

Many of the Companions who belonged to Chapters under the First Grand Chapter of the Republic of Texas, believing the action of the General Grand Chapter in regard to Royal Arch Masonry in Texas unwarranted and unjust, refused to be "healed" under the new organization, and were thereby debarred from enjoying the privileges for which they had worked so earnestly and long. Others accepted the situation until such time as they should be able to sever an alliance that was unsought and always distasteful.[2]

The time came in 1861, when, on the 17th of June, the Grand Chapter adopted the following resolution:

> *Resolved*, That all connection between this Grand Chapter and the General Grand Chapter of the United States is dissolved and forever annihilated by the separation of our State from that government.[3]

[1] "Reprint," 1860, pp. 335, 336.

[2] See the "Historical Sketch."

[3] "Reprint," 1860, pp. 335, 336.

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The Grand Chapter of Texas has steadily refused all overtures from the General Grand Chapter to return to the fold from which she withdrew in 1861. Acting upon a suggestion of Companion C. L. Alderman, Grand High Priest, at the Convocation in 1912, a Committee was appointed to report whether "it would be to the best interest of Capitular Masonry for this Grand Chapter to again affiliate with the General Grand Chapter." The Committee of five brethren was divided in the findings; three preferred that the Grand Chapter should continue to be independent and this report was adopted on December 5, 1916, by a very large majority vote.[1]

Utah

December 13, 1872, Utah Chapter, No. 1, Salt Lake City, had a Dispensation issued, and a Charter was granted by the authority of the General Grand Chapter on November 25, 1874.[2] This Charter was endorsed on December 27, 1912, by the Grand Chapter of Utah upon the organization of that body, the first Convocation of the Grand Chapter being held on September 5, 1911, at Salt Lake City, Companion C. F. Jennings being the first Grand High Priest. A Dispensation was issued for Ogden Chapter, No. 2, at Ogden, March 11, 1881; and Ontario, No. 3, at Park City, October 26, 1882; and Charters to these two Chapters were granted on August 15, 1883.[3] Provo Chapter, No. 4, at Provo, had a Dispensation by authority from the General Grand Chapter issued on May 10, 1906, and a Charter granted on June 22, 1906; Salt Lake Chapter, No. 5, at Salt Lake City, had a Dispensation issued by the Grand Chapter of Utah on January 25, 1913, and a Charter granted on May 14, 1913; Price Chapter, No. 6, at Price, had a Dispensation issued on March 11, 1916, and on June 16, 1917, the Officers of the Grand Chapter constituted the Chapter, installed the Officers, and presented the Charter.

Vermont

The General Grand Chapter, at its third regular Convocation, January 9, 1806, received a communication from Rutland, signed

[1] "Transactions," Grand Royal Arch Chapter of Texas, 1916, pp. 84–108.

[2] "Proceedings," General Grand Chapter, 1874, p. 56.

[3] "Proceedings," General Grand Chapter, 1883, pp. 96, 97.

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by Nicholas Goddard, Grand Secretary, informing the General Grand Chapter of the formation of the Grand Royal Arch Chapter in the State of Vermont, etc. At this first day of the meeting the General Grand Chapter, by resolution, admitted the said Grand Chapter of Vermont into union with that body.[1]

The records of the Grand Chapter of New York show that a Warrant for a Mark Master Masons' Lodge was granted for Bennington, January 30, 1799, also that the Deputy Grand High Priest issued a Dispensation to Jerusalem Chapter, at Vergennes, March 25, 1805; and the Grand Chapter granted this latter Chapter a Charter, February 5, 1806.

A Grand Chapter was organized in Vermont, December 20, 1804. From the *Proceedings* of the Grand Chapter of New York we also learn that in February, 1805, the Grand Chapter in Vermont was under consideration. The opinion was recorded that there ought to be at least three regular Royal Arch Chapters to form a Grand Chapter, and also that "your Committee have had authentic evidence from respectable sources, that there were but three members at the formation of the aforesaid Grand Chapter." A protest was made against the effort to form the Grand Chapter; nevertheless the General Grand Chapter did on January 9, 1806, recognize the new Grand Body and welcomed it as a constituent.

The last annual Convocation was held in 1832, six years after the great anti-Masonic excitement commenced, Companion Nathan B. Haswell being then Grand High Priest. He was also present at the triennial Convocation of the General Grand Chapter in 1832. Companion Haswell said at the session of 1844:

> At the last triennial meeting of your body in New York I had the honor to present a communication giving an account of the state of Masonry in Vermont. In accordance with a duty I owe the Fraternity and in behalf of many good and true Masons in my State I have now further to report that nothing has occurred since that period to warrant the resuming of our Masonic labors.
>
> In no State of our Union has the anti-Masonic spirit gained so strong a foothold as in Vermont. Although she has been divested of the political power that for years worked her curse, still her old leaders continue restless and troublesome; and under the abolition excitement which now pervades the State they still exert a secret influence hostile to our institution, which time, patience, and perseverance can alone conquer.

[1] "Proceedings," General Grand Chapter, 1806, pp. 29, 39.

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Mortifying and unpleasant as it is to be compelled by the continued force of circumstances to suspend our Masonic labors, prudence dictates a course so important to the well-being and future welfare of the whole fraternity.

We look forward, however, to a period when we can peacefully resume them and when public opinion shall do us justice, and sanction a course thus adopted; then shall our obscure but not lost Pleiad again break forth, diffusing new light and heat, in the Masonic Constitution.[1]

We now ask your fraternal advice in our difficult movements. And in behalf of the Companions and brethren in Vermont, whose fidelity has never been shaken, I submit this report.

NATHAN B. HASWELL,
High Priest and Grand Master.

In February, 1848, Jerusalem Chapter, No. 2, was reopened by a Dispensation from the General Grand Scribe. The Grand Lodge of Vermont was revived in 1847. Following this event the Companions of the Grand Chapter soon made a movement toward the restoration of the Grand Chapter. Under the direction of Companion Haswell, the last Grand High Priest, and sanctioned by the Deputy General Grand High Priest, the Grand Chapter was reorganized July 18, 1849. Three Chapters took part in the reorganization: Jerusalem, No. 2, at Vergennes; Burlington, No. 12, at Burlington; and LaFayette, No. 15, at East Berkshire. The Grand Chapter on reorganization renewed its connection as a Constituent of the General Grand Chapter.

In October, 1849, the Grand High Priest granted a renewal of the Charter to Champlain Chapter, at St. Albans. On June 19, 1850, an attested copy of the original Charter of this Chapter was shown in the Grand Chapter with proof of the first Charter having been destroyed by fire. Champlain Chapter paid $25, under the ruling, and was officially represented at that Convocation.

Virginia

The coming of Royal Arch Masonry into Virginia in 1753 was no doubt similar to its introduction into Pennsylvania and other States north of it, by means of Royal Arch Lodges, so-called because the Royal Arch Degree was permitted to be conferred under the Lodge Charter. The discovery by Brother S. J. Quinn,

[1] This reference to the Pleiades, a group of stars in the constellation, Taurus, suggests that the words "Masonic Constitution" were meant for "Masonic Constellation." This statement by Brother Haswell is from the "Proceedings," General Grand Chapter, 1844, pp. 183, 184.

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of Fredericksburg, has been given to show that in that ancient town there was such a Lodge, in which the Royal Arch Degree was conferred, earlier than in any other place in the colonies; and very soon after that Degree had been introduced into the work of the Lodges in England.

Others have said that the introduction of the Royal Arch Degree into Virginia was by Brother Joseph Myers, the successor of Da Costa, who had opened, under the authority of Brother Michael Moses Hayes, a Sublime Grand Lodge of Perfection in 1783, at Charleston South Carolina. Brother Myers settled in Richmond, and then and there introduced the Holy Royal Arch of the Ancient Accepted Scottish Rite, which was taught in Virginia until 1820, when the ritual of the English Degree was adopted, whose officers consisted of High Priest, King, and Scribe, while the former were High Priest, Captain of the Host, and Captain General.

Brother John Dove, in his *History of the Grand Chapter of Virginia*, says of Royal Arch development:

> Royal Arch Masonry was taught and practiced in this State during the latter part of the last century (the eighteenth), under the authority of a Master's Warrant, until the want of some specific legislation seemed evidently indicated for the internal government of the Royal Arch Chapters, which were then growing in number and increasing in members.

This was said in the early part of 1806. From his acknowledged intellectual ability, with the record of his constant attendance at every meeting of the Grand Chapter of Virginia from December 17, 1818, to December 17, 1868, Brother Dove was well qualified to speak with authority.

Companions will note with much interest that in discussing the matter of "substitutes" he said: "We have been in the constant use of them since 1792, and have as yet seen no evil result therefrom."

From the date mentioned by Companion Dove when "substitutes" were used, we are safe in the belief that as early as 1792 Royal Arch Masonry was practiced in Virginia. We also, from his statement, may be assured that in Virginia the Degree of Past Master was in the Chapter series and had been in Virginia since 1790, and whatever may have been the full ritual under Lodge Warrants, it was practiced until 1820.

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At a Convocation of the Grand Chapter of Virginia, January 7, 1820, the following resolution was adopted:

Resolved, That our enlightened Companion, James Cushman, H. P. of Franklin Chapter, No. 4, Connecticut, be requested to exemplify the mode of work at present adopted by the General Grand Chapter of the United States it appearing from his credentials that he is fully competent.

Accordingly, on January 18, 1820, the Degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason were exemplified by him and after "most solemn deliberation" were so adopted, to the end "that harmony and unity should prevail throughout the Masonic world, and more especially the United States."

From 1820 until December 17, 1841, the Council Degrees of Royal and Select Masters were controlled by a Grand Council. On the latter date, by mutual agreement, these Degrees were placed under the control of the Grand Chapter, and the following resolution gives the order of their succession:

Resolved, That hereafter the Degrees in subordinate Chapters be given in the following order, to wit: Mark Master, Past Master, Most Excellent Master, Royal Master, Select Master, and Royal Arch.

The order of the Degrees was later on changed to the following: Mark Master, Past Master, Select Master, Royal Master, Most Excellent Master, and the Royal Arch, and these were all conferred in the one Masonic body, a Chapter.

May 1, 1808, the Grand Chapter of Royal Arch Masons of Virginia was established, in compliance with a proposition from a Convention held in "Norfolk Borough," when it appeared that the

Grand United Chapter of Excellent and Super-Excellent Masons of Norfolk had proposed to the Royal Arch Chapters of Richmond, Staunton, and Dumfries to establish a Supreme Grand Royal Arch Chapter for the State of Virginia.

This movement was absolutely independent of the General Grand Royal Arch Chapter of the United States, and that Grand Chapter of Virginia has held aloof from the General Grand Chapter.

The Supreme Grand Chapter established Magnolia Chapter, No. 16, at Appalachicola, and Florida Chapter, No. 32, at Talla-

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hassee, Florida. These united with the other Chapters in Florida to form the Grand Chapter of that State.

Washington

November 1, 1869, a Dispensation was issued to Seattle Chapter, No. 1, in Seattle. A Dispensation was granted to Walla Walla Chapter, No. 2, in Walla Walla, February 13, 1871. Charters were granted at the Convocation of the General Grand Chapter, September 20, 1871.

From difficulties encountered within Seattle Chapter, No. 1 it did not succeed. The Charter was suspended by the General Grand High Priest, May 25, 1873, and reported by him at the meeting held November 24, 1874. The report of the Committee to whom this action had been referred, as also a memorial from members of that Chapter, recommended that the action of the General Grand High Priest be approved; and that the memorial be referred to that officer with power to restore or arrest the Charter of said Chapter, as in his judgment he may deem best for the interest of Royal Arch Masonry. On August 27, 1880, the Charter was declared forfeited and that the number (1) of said Chapter be assigned to Walla Walla Chapter.[1]

A Dispensation was granted to Spokane Chapter, No. 2, at Spokane Falls, November 1, 1881; and one to Seattle Chapter, No. 3, at Seattle, January 2, 1883. At the General Grand Chapter Convocation of August 15, 1883, Charters were granted to both of these Chapters.[2]

A Convention having been called to meet at Spokane Falls, June 6, 1884, the General Grand High Priest decided that a letter of approval should first have been obtained before holding a Convention. However, he gave his authority to hold a Convention at Walla Walla on October 2, 1884.[3] (May 10, 1884, the General Grand High Priest had granted a Dispensation to Tacoma Chapter, No. 4, which by order passed to the jurisdiction of the new Grand Chapter.) This Convention to form a Grand Chapter was held at that date by the three Chapters above mentioned.

[1] "Proceedings," General Grand Chapter, 1871, p. 33; 1874, pp. 15, 55, and 1880, p. 69.

[2] "Proceedings," General Grand Chapter, 1883, p. 97.

[3] "Proceedings," Grand Chapter, 1886, p. 20.

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West Virginia

After the State of West Virginia was erected and the Grand Lodge of the new State had been regularly organized, May 11, 1865, the Companions of the various Chapters, numbering nine, who were under the Constitution of the Grand Chapter of Virginia, deemed it proper to follow the example of the Lodges, and organize a Grand Chapter.[1] This movement started in Wheeling Union Chapter, No. 19, Wheeling.

A memorial was issued by Wheeling Union Chapter, which sought permission to organize a Grand Chapter for the State. The following Chapters approved the memorial: Jerusalem Chapter, No. 55, in Parkersburg, November 17, 1870; Star of the West Chapter, No. 18, at Point Pleasant, November 21, 1870; and Nelson Chapter, No. 26, at Morgantown, November 30, 1870. The Grand Chapter of Virginia took action upon the memorial, December, 1870, and gave consent, "upon the same terms and conditions, and with the same limitations, as the consent of the Grand Lodge of Virginia was given to the formation of a Grand Lodge for the State of West Virginia."

A Convention was held November 16, 1871, in Wheeling, and the four Chapters above mentioned were represented by their delegates; in addition to these representatives there were delegates from Lebanon Chapter, No. 9, at Martinsburg. The Grand Chapter of West Virginia was duly and constitutionally instituted, the Grand Officers were chosen and installed by Most Excellent John P. Little, Grand High Priest of the Grand Chapter of Virginia.

The Council Degrees were as in Virginia made a part of the Chapter "work" and the order of the series is explained in our references to the institution and progress of the Grand Chapter of that State from whence West Virginia immediately derived her Masonic being.

Wisconsin

The Deputy General Grand High Priest, at the triennial Convocation of the General Grand Chapter held on September 10, 1844, reported having granted Dispensations to two Chapters in

[1] See articles relative to Grand Lodge and Grand Chapter of Virginia.

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Wisconsin Territory, namely: February 16, 1844, to Milwaukee Chapter, which was later named Kilburn Chapter, No. 1; and Washington Chapter, No. 2, in Platteville, July 2, 1844. At the meeting of September 14, 1847, the same officer reported that he had issued a Dispensation to Southport Chapter, No. 3, in Southport (no date), and also that his proxy had consecrated Washington Chapter, No. 2, at Platteville, a Charter having been granted to that Chapter, September 11, 1844. A Charter was granted to Southport Chapter, No. 3, at the Convocation held on September 17, 1847.[1] Owing to the local change of name, Southport Chapter, No. 3, at Southport, became Kenosha Chapter, No. 3, at Kenosha.

By authority of the Deputy General Grand High Priest under date of January 10, 1850, a Convention was held in Madison of the delegates of the three Chapters. The Grand Chapter of Wisconsin was thereby duly constituted on February 14, 1850.

The Deputy General Grand High Priest received officially the printed proceedings and Grand Chapter Constitution under date of July 5, 1850. Thereupon he authorized Argulus W. Stark to install the several Officers of the Grand Chapter, which was done on August 7, 1850.

Wyoming

At the triennial Convocation of the General Grand Chapter held on September 19, 1871, the General Grand High Priest reported that he had issued a Dispensation to a constitutional number of Companions to form a Chapter at Cheyenne, Wyoming Territory, under the name of Wyoming Chapter, No. 1, which was chartered, September 20, 1871.

Evanston Chapter, No. 2, at Evanston, received a Dispensation dated April 25, 1876; and Lebanon, No. 8, at Laramie City, had a Dispensation issued on March 15, 1877; and these two had Charters granted on August 24, 1877. Garfield Chapter, No. 4, at Rawlins, had a Dispensation issued for it March 25, 1884; and a Charter was granted on October 1, 1886.[2]

[1] These Dispensations and Charters are accounted for in the "Proceedings," General Grand Chapter, 1844, p. 182; 1847, p. 209; 1844, p. 185, and 1847, p. 228.

[2] For all these Dispensations and Charters see the "Proceedings," General Grand Chapter, 1871, pp. 15 and 33; 1877, pp. 92 and 93, and 1886, p. 125.

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A Grand Chapter was organized in Wyoming on April 6, 1909, under the authority of a Dispensation granted on February 25, 1909, by Companion Joseph E. Dyas, the General Grand High Priest. The Grand Chapter Constitution and Bylaws were approved by him on April 19, 1909. At the time of organization of the Grand Chapter, Wyoming had eight Chapters working under Charters and two under Dispensations. It is not of record when Dispensations or Charters were issued to Baalbec Chapter, No. 5, at Green River; Mount Horeb Chapter, No. 6, at Lander; Sheridan Chapter, No. 7, at Sheridan, and Capitol Chapter, No. 8, at Casper, or when Dispensations were issued to Natural Bridge Chapter, No. 9, at Douglas, and Darius Chapter, No. 10, at Cody. Natural Bridge Chapter, No. 9, was constituted on November 16, 1909, and Darius Chapter, No. 10, on November 30, 1909.

IMPORTANT TRANSACTIONS OF THE GENERAL GRAND CHAPTER.[1]

October 24, 1797.—Preliminary meeting of three Chapters in Boston, Mass.

January 24, 1798.—Organization of the "Grand Royal Arch Chapter of the Northern States of America."

September, 1798.—First meeting after organization for the choice of Officers.

January 9, 1799.—Adjourned meeting; change of name to that of "General Grand Royal Arch Chapter of the Northern States of America."

January 9, 1806.—Change of name to that of "General Grand Chapter of Royal Arch Masons for the United States of America." September, 1812, was, by resolution, fixed as the time, and New York City as the place, for the next Septennial Session.

June 6, 1816.—This Convocation was held in New York City, by reason of the failure to meet in 1812. Constitution was changed, so as to provide for having a Deputy General Grand High Priest.

September, 1819.—Convocation was held agreeably to adjournment.

February, 1823.—Adjournment was to Washington, District of Columbia, at this time, but the Convocation was not held.

September, 1826.—Convocation met according to previous notice. Meetings made triennial.

November, 1832.—Convocation was held in this month on account of cholera in Baltimore during September.

September, 1862.—Appointed to meet at Memphis, Tenn., but the Convocation was not held on account of Civil War then prevailing.

September, 1871.—Constitution amended, admitting Past Grand High Priests as permanent members.

November, 1874.—Constitution amended, making the first four Past General Grand Officers permanent members.

October 13, 1897.—Centennial Celebration at Baltimore, Maryland.

[1] See "Proceedings," General Grand Chapter, 1897, also 1918, p. 277.

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